

A
PRESIDENT
TO

the Nobilitie of } Court, and
 } Countrey.

IN
THE LIFE OF

GALEACIUS CARACCIOLVS,
the Noble Marquesse of *Vico*,
in the Kingdome of *Naples*.

*Contayning the Story of his admi-
rable conuersion from Popery, and
his forsaking of his Marqueldome,
for the GOSPELS sake.*

Written first in *Italian*: thence translated into
Latine, by Reuerend BEZA: and for the be-
nefit of our people, put into *English*

BY
W. CRASHAVV, Batcheler in Diuinitie, and
Preacher at the *Temple*.

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TO THE RIGHT HONORABLE AND RELIGIOUS LORDS,
 WILLIAM Earle of Pembroke, one of his Maiesties
 most Honorable Priuie Counsell: and ROBERT Lord
 Vicount LISLE, Chamberlaine to the Queenes Maiesty: and
 from them, to all the Honorable and religious Lords of
the renowned and religious Court of
 England.



Right Honorable: It is one of the rewards
 God giues his Children, that *their names*
shall flourish, whereas the *memory of the wic-* *Psalme 112.*
ked shall rot. To which end we see, a great *Prou. 10.7.*
 part of his owne holy *Scripture*, is *Histori-*
call, containing narrations of the holy
 and zealous, the valorous and vertuous
 actions of godly men, who indeed were
 the true *Worthies* and *Heroes* of the world.
 And after the Apostles times, hee neuer
 let his Church want such men as should

and could write the liues, and record the heroycall actions of his Saints
 and seruants: as *Eusebius*, *Theodoret*, *Socrates*, and many more in all suc-
 ceeding ages, euen to this day. But where Gods mercie shines, there is
 neuer wanting the Diuels malice; and where the hand of God is, there
 the Diuell will haue a finger: for he euer sets vp some, who with fained
 miracles and forged histories, full of improbabilities, impossibilities, ab-
 surdities, and sometimes superstitions and impieties, did obscure and dis-
 parage true and reall stories, and made them be denied by the enemies,
 suspected by the Neuters, and of lesse credit euen with the friends and
 fauourers of the truth. The elder times euen of the Primitiue Church,
 were not free from this euill, as some of the better sort then, complained:
 and as all the learned, that be sound, doe know to their grieve. And as
 Satan growes elder, so cunninger in this trade of forging and lying, and
 the more cunning, the more impudent: in so much as the Church of
 Rome, where the Diuel (it seemes) hath set vp his throne, and keepes his
 faires and markets; for this trade, is growne so shamelesse herein (in this
 latter age, since the loosing of Sathan) that many of the more learned
 and reasonable amongst themselves, haue beene ashamed of their Le-
 gends and lying libels. And one of them doubts not to say, hee was a
 man past blushing, of *a leaden mouth*, and *an iron heart*, that laid toge- *Ludou. Pines.*
 ther their Legends. The full discouery hereof, requires a volume by it
 selfe, and it may be their impudencie will extort it from vs, that so the
 mouth of wickednesse may be stopped at the last. Meane time will your
 Lordships please to take a taste.

Their approued bookes and Legendstell vs.

THE EPISTLE

^a *Breniarium*
^{Pij 5. in fest.}
^{Octob. die 9.}
^b *Legenda Lum-*
bardica. sect. 49.
^{l. 4. de S. Patric.}
^c *Ioh. Capgra.*
^{in Cat. SS. Brit.}
^d *Liber Confor-*
mitat. S. fran-
cisci: and the
life of S. Fran-
cis lately prin-
ted in English.
^e *Petrus de Na-*
talibus in Cata-
logo Sanctorum.
^f *English Mart.*
Jan. 14.
^g *English Mar-*
tyrol. Jan. 16.
^h *Ibid. Jan. 20.*
ⁱ *English Mart.*
on March 29.
^k *Ibid: April 13.*
^l *The life of*
S. Katherine of
Siena, set forth
lately in Eng-
lish. lib. 1. ca. 13.
and Antonin in
his Historiale.
^m *Ibid. l. 2. c. 16.*
ⁿ *Ex relatione fi-*
de digni: qui ab
ipsis Pap recepit.
^o *English Mar.*
on Aprill 9.
^p *Speculum fra-*
trum Carmel. in
the Eng. Mart.
on March. 16.
^q *Breniar. Rom.*
Clem. 8. in festo
eius.

1 That Saint ^a *Denise* his head being cut off, he tooke it vp and carried it in his hands three miles.

2 That Saint ^b *Patricke* made the sheepe to bleate in the belly of him that had stolne it, and denied it.

3 That Saint ^c *Remuold* spake and deliuered high points of Diuinity as soone as he was borne.

4 That Saint ^d *Francis* preached to beafts and birds, and they heard him attentiuely: that he tamed a Wolfe, and tooke his hand and faith that he should doe no more hurt.

5 That Saint ^e *Bede* preaching to a heape of stones (in stead of men) when he had done, the stones cried Amen. Venerable Father.

6 That Saint ^f *Wenefrids* head being cut off, Saint *Beno* set it on againe, and she liued fiftene yeares after.

7 That Saint ^g *Henry* wanting meanes to passe over the Riuer of *Were*, a Boat loosed from the other side of it selfe, and came to him.

8 That Saint ^h *Elfred* a Nunne, going to the deske to reade the Lesson at Mattins before day, her candle went out, but there came so great a light out at her fingers end, as she and all the rest did reade by it.

9 That three ⁱ Townes in Scotland stroue for the body of Saint *Baldred*, but when they came to fight, the body was found all whole in three places; and so each towne carried away one, and placed it in their Churches, with great honor, and each one did great miracles

10 That when King ^k *Ethelstane* being on hunting, came by his sister *Elfred* to visite her in her Cell; shee gaue him, and all his traine drinke sufficient, out of one little vessell of Meath.

11 That Saint ^l *Katherine* of Siena, was married to Christ, at the mediation of the blessed Virgin, with a Ring of fise Diamonds, that Saint *Iohn* the Euangelist was the Minister, and *Dauid* the Musitian.

12 That ^m she complained to Christ that her heart was corrupt, who therefore came to her, tooke out her heart, and left her without a heart in the meane time; and after three dayes brought her his owne heart, and put it into her body.

13 That Saint ⁿ *Aubreight* of Venice, desiring to receiue the Sacrament, but not being able for casting, he tooke the Host and laid it to his side, by his heart, which opened, tooke in the Host, and closed vp againe.

14 That Saint ^o *Frithstane*, saying the office or prayer for the dead, as he walked in the Church-yard, when he came to the words, *Requiescant in pace*, the voices out of the graues round about, made answer aloud, Amen.

15 That the blessed ^p Virgin appeared to Saint *Simon*, an English Carmelite, and in the presence of a troupe of Angels, holding vp the Scapular, or Coule of his Order in her hands, said, that whosoever died in that habite, should be saved.

16 That ^q *Stanislaus* Bishop of Cracovia, being sued for a Manour he had bought of one that had beene dead three yeares, at the day of tri-
all,

DEDICATORIE.

all, brought him that sold it to the Barre, who there testified it and died againe.

Loe (Right Honorable) with what stufte the poore Papists were fed, when the heauenly Manna of Gods Diuine Word, was either cast out, or kept in corners. Nor was this the dotage onely of the elder daies of Popery, but euen now in this sunshine these Owles dare flie abroad, euen in their last and approued bookes: nay they shaine not to put these, and worse then these into English.

Which I obseruing and lamenting in my soule, resolued with my selfe, that it were a good worke to collect and put forth (as one Antidote against this poison) the true stories and liues of the true, but especially the later Saints and holy men of God. And going on in this thought, because the worke is great and weightie, I haue heere in the *Interim* (as a breake-fast, to stay the stomacke for the promised dinner) giuen our Brittain world, this admirable and comfortable history of the holy *Italian Marquesse*: who because he is a stranger, and a Noble-man: it is fit he first see the Court. I therefore send him first amongst his Peeres, the Noble Lords of our Christian Court. And seeing it is fit he be first acquainted with some the likest to himselfe, who may make him knowne to the rest: I therefore first of all recommend him to your selues (Right Noble Lords) who as I am sure are of his holy Religion, so haue (I doubt not) as heroicall hearts as he, to suffer for that Religion, if need should be. You may see, my good Lords, in this Noble Marquesse: that God hath his part, euen in the Romish Popes bloud, and the Romish Emperours Court. And though it be true the Apostle tels vs, *Not many Noble are called*, yet herein you may see you are not alone; behold a Noble Marquesse, an *Italian*, a Courtier to the Emperour *Charles* the fift, a Nephew to Pope *Paul* the fourth: professing the same holy Religion with you, and suffering more to enioy it, then I hope you euer shall: euen forsaking the Court, his kindred, and the wealth and glory of a state-ly Marquesdome, and chusing to liue a private, obscure and retired life, that he might enioy the liberty of a good conscience, and serue the true God in his true Religion. But let me not wrong your Lordships in keeping you from entring further, and more familiar acquaintance with this Noble Marquesse. Therefore leauing your Lordships with him, and him with God. I will turne from my pen, to my prayers, which I will euer powre out to the High and Holy God, that your Lordships may long, and such as your Lordships may euer flourish in the Honorable Offices of the Court of England, and that the Court may neuer want Honorable Personages of your Religion, to sit in the seats of Iustice and Government. Which God grant for his Mercies sake in Christ: In whose loue and fauour, I leaue your Lordships, and rest

*From my study at the
Temple. Jan. 6. 1612.*

*Your Lordships deuoted
seruant in Christ,*

W. CHRA SHAVV.



TO THE RIGHT HON^{orable},
AND MY VERY GOOD LORDS,
EDMUND, Lord Sheffeld, Lord Lieutenant in the
North, and Lord President of his Highnesse Council there:
*of the noble Order of the Garter. And to the Right Hono-
rable, OLIVER, Lord Saint Iohn, Baron of Bleisto: and
from them, to all the Honourable and Religious Lords
of this our Countrey: Grace and Peace.*



*Iue mee leave (right Honourable) to
put you both in one Epistle, whom God
hath linked in the neereft bond of the
holiest Religion; and for a simple
New-yeeres gift, to present you with
as strange a Story, as (out of the holy
Stories) was euer heard.*

*Some vse to crane of great Perso-
nages, not to respect the gift but the
giuer: but in this case I contrariwise intreat your Honours, not
to respect the giuer but the gift: of the giuer I say enough if I say
nothing; but of the gift, I meane of noble GALEACIVS, I say
too little, when I haue said all I can. But this I must needs say:
So religious, so noble, so vertuous was the man, so resolute, so ho-
ly, so heroicall was the fact, so strange the beginning, so admirable
and extraordinary the persuerance, as if the story were not de-
based by the rudenesse of my translation; I durst say, none so great
but might reade it, nor so good but might follow it. I may say
much rather then Iacob, Few and euill haue my daies beene:
yet in these few dayes of mine, something haue I scene; more haue
I read; more haue I heard: but neuer saw I, heard I, or read I
any example (all things laid together) more neerely seconding
the example of Moses, then this of this most renowned Marquesse
Galeacius. Moses was the adopted Sonne of a Kings daughter:
Galeacius the naturall sonne, and heire apparent to a Marquesse.*
Moses

Gen. 47.

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Moses a Courtier in the Court of Pharaoh : Galeacius in the Court of the Emperour, Charles the first. Moses by adoption a kin to a Queene: Galeacius by marriage a kinne to a Duke; by blond, son to a Marquesse, nephew to a Pope. Moses in possibillitie of a Kingdome : he in possession of a Marquesdome. Moses in his youth brought up in the heathensme of Egypt: Galeacius nuzled in the superstition of Popery. Moses at last saw the truth and imbraced it, so did Galeacius. Moses openly fell from the Heathensme of Egypt: so did Galeacius from the superstition of Popery. But all this is nothing to that which they both suffred for their conscience. Moses had rather be a base bricke-maker amongst the oppressed Israelites, being true Christians; then to be the sonne of a Kings daughter in the Court of Pharaoh amongst Idolaters. In like case noble Galeacius, when hee was come to yeares and knowledge of Christ, refused to be called sonne and heire to a Marquesse, Cup-bearer to an Emperour, Nephew to a Pope; and chose rather to suffer affliction, persecution, banishment, losse of lands, linings, wife, children, honours, and preferments, then to enioy the sinfull pleasures of Italy for a season; esteeming the rebuke of Christ greater riches, then the honors of a Marquesdome without Christ : and therefore seeing he must eyther want Christ or want them, he dispoiled himselfe of all these to gaine Christ.

If (right Honourable) the wise fooles of this world might haue the censuring of these two men and their actions, they would presently iudge them a couple of impassionate and Stoicall fellows, or else melancholike and brain-sick men, to refuse Marquesdomes and Kingdomes for scruple of conscience : but no matter as long as the men are Saints in heauen, and their actions honoured of God and his Angels, admired of good men, and neglected of none but those who as they will not follow them on earth, so are they sure neuer to follow them to heauen.

If any Papists (mising as they vse, and measuring vs by themselves) doe suspect the story to be some fained thing, denised to allure and intise the peoples mindes; and to set a flowrish upon our Religion, as they by a thousand false and fained stories and miracles vse to doe. I answer, first in the generall: farre be it from vs and our Religion to vse such meanes, eyther for our selues, or
against

THE EPISTLE DEDICATORIE.

against our *Aduersaries*: No, wee are content the Church of Rome haue the glory of that garland: Popery being a sandy, and a shaken, a rotten, and a tottering building needes such props to vnderfet it: but Truth dares shew her selfe, and feares no colours. But for the particular, I answer: cunning lyers, (as many Monkes were) framed their tales of men that liued long agoe, and places afar off and vknowne; that so their reports might not too easily be brought to tryall. But in this case it is farre otherwise; the circumstances are notorious; the persons & places famously knowne: Vicum, Naples, Italy, Geneua, are places well knowne: Calantonius his Father, Charles the fift, his Lord and Master, Pope Paul the fourth, his Vncle, were persons well knowne: examine eyther places or persons, and spare none; truth seekes no corners; disproue the story who can, we craue no sparing: neyther is the time too far past, but may soone be examined. He was borne with- in these hundred yeares, and dyed at Geneua within these twenty yeares; and his sonnes sonne at this day is Marquesse of Vicum. Let any Papist doe what he can, he shall haue more comfort in following the example, then credit in seeking to disproue the story.

But I wrong your Honours to trouble you with these my too many and too ragged lines: and I wrong this noble Gentleman, to clothe his golden story with this my rude and home-spun English stile: and I wrong you all to keepe you so long from being acquainted with this noble Marquesse, so like your selues; at whose meeting and acquaintance I am sure there will be so much reioycing, and mutuall congratulating at the mighty and gracious worke of God in you all. The same God and mercifull Father I humbly beseech, and ever will, so accomplish his good worke in you, as he did in that noble Marquesse: and as he hath already made you so many wayes blessed in your lines, so at last he may make you most of all blessed in your ends; that so after this life, you may attaine the eternall glory of a better world, whither this Noble Marquesse is gone before you. From my study. Jan. 6. 1612.

Your Honors in all Christian duties,

W. CRASHAW



OF THE LINAGE,
BIRTH, AND INFANCIE
OF GALEACIUS CARACCIOLVS,
the Noble Marquesse of
Vico.

CHAP. I.

My purpose is to commit to writing the life of Galeacius Caracciolus: as being a rare example of a most strange and seldome-seene constancie in the defence of Godlinesse and true Christian Religion.



HE was borne at *Naples*, a renowned Citie in *Italy*, in the moneth of Ianuary, in the yeare of Christ, 1517. ^a His fathers name was *Calantonius*, who was descended of the ancient and noble house of the *Caracciolies* in the Country of *Capua*. This *Calantonius* euen in his youth, was not onely well respected, but highly esteemed, and a familiar friend of that noble Prince of *Orange*, who after the taking and sacking of *Rome*, was placed in the roome of the Duke of *Borbon*: yea his faithfulnessse and industry was so well aproued to the Prince (as oftentimes afore, so especially) at the siege of *Naples*, whattime it was assaulted by *Loirechius*, as that afterward, when the Emperour *Charles* the first of that name, (who then was at *Rome* to receiue the Imperiall

^a The very yeare when *Luther* began to preach the Gospell.

crowne and other ornaments of the Empire) did appoint the said Prince, with certaine forces, to goe and besiege the Citie of *Florence*; he thought it needfull to take the said *Calantonius* with him, for his wisdom and graue counsell. From whence when that seruice was ended, he being sent to *Cesar* himselfe, he did so wisely demean himselfe in all his affaires, and did so sufficiently satisfie the Emperour in all things, that he made good in euery point, that worthy testimonie which the Prince had giuen of him; whereupon he being at that time most honourably entertained of the Emperour himselfe, was by him not only aduanced to the state and title of a Marquesse, but also equally ioyned in Commission with the Viceroy of *Naples* (for his wisdom and experience in all kinde of affaires) to be assistant vnto him, and fellow with him in swaying the Scepter of that Kingdome. In which office and function hee so carried himselfe, as he wonne the good will of both small and great, as well of the Nobles, as of the Commonalty: yea, in so much as he was deeply inuested in the fauour of the Emperour *Charles* and King *Philip* his sonne. And so he continued in this dignity till the last day of his life, which was in the moneth of February, in the yeare 1562. hee being himselfe more then threescore and ten yeares of age.

Such a father, and no worse had this *Galeacius*. As for his mother, she was descended of the noble family of the *Caraffi* and her owne brother was afterward * Pope of *Rome*. Which I affirme not to that end, as though this in it selfe was any true praise or honor to *Galeacius*, but that his loue to true Religion, and his constancie in defence thereof, (euen against such mighty ones) may appeare the more admirable to all that heare it, as it hereby did to all that knew him. Of which his loue to true Religion, we shall speake more anon.

Galeacius being twenty yeares old, and the onely sonne of his mother, who was now deceased; his father *Calantonius* being desirous to continue his name, to preserue his house and posteritie, and to maintaine his estate and patrimonie, whose lands amounted to the summe of five thousand pounds

* That is,
Pope Paul
the fourth.

pounds a yeare, and vpward; did therefore prouide him a wife, a Virgin of noble birth, called *Victoria*, daughter to the Duke of *Nuceria*, one of the principall Peeres of *Italy*, with whom he had in name of portion, or dowrie, fixe thousand five hundred pounds. He liued with his wife *Victoria* vnto the yeare 1551. at which time he forsooke house, family, and country for Religions sake: and in that time he had by his wife fixe children, (foure sonnes and two daughters.) His eldest sonne died at *Panorma*, in the yeare 1577. leauing behinde him one sonne and one daughter: the sonne obtaining by inheritance the Marquesdome of *Vicum*, (amongst diuers other things) married a wife of noble birth afore his Grand-father *Galeacius* died. By whom, as I heare, he hath two children, to whom this *Galeacius* is great Grand-father.

Now all these particulars doe I thus set downe, to this end, that the perseuerance of so great a man may appeare the better by all these circumstances, which is no lesse then a most glorious victory ouer so many temptations.

C H A P. II.

Of his preferment at Court, and the first occasion of his conversion.

THE Marquesse *Calantonius* seeing so good hope of the continuance of his house and posteritie, desiring not to preferue onely, but to encrease and augment the dignity of his house, purposed therefore that his son *Galeacius* should seeke further honor, and follow the Court. Wherefore making offer of him to the Emperour *Charles*, hee was most kindly entertained into the Emperours house and seruice, and soone after was made the Emperours Gentleman-fewer. In which place and office within short time, he both wonne the fauour of the Nobilitie, and the rest of the Court, and grew to be of speciall account euen with the Emperour himselfe: for all mens opinion and iudgement of him was, that there was not one of many to be compared with him, for

innocencie of life, elegancie of manners, sound iudgement and knowledge of many things. Thus *Galeacius* was in all mens opinions, in the high way to all honour and estimation: for the Prince whom he serued was most mightie, and the Monarch of the biggest part of the Christian world. But all this was little: for God, the King of Kings, of his singular mercie and grace did purpose to call him to farre more greater dignitie, and to more certaine and durable riches. And this so great and rare a worke did the Lord bring to passe, by strange and speciall meanes. So it was, that in those dayes a certaine Spaniard, a noble man, did sojourne at *Naples*, who had to name *Iohannes Waldesius*: this Gentleman being come to some knowledge of the truth of the Gospell, and especially of the doctrine of Iustification; vsed often to conferre with, and to instruct diuers other Noble men his companions and familiars in points of Religion, confuting the false opinions of our owne inherent Iustification, and of the merits of good workes; and so consequently detecting the vanity of many Popish points, and the fondnesse of their superstitions: by which meanes he so preuailed, or rather the Lord by him, that diuers of those Noble Gentlemen began to creepe out of Popish darknesse, and to perceiue some light of the truth: Amongst these, was there one *Iohannes Franciscus Casarta*, a noble Gentleman and kinsman to this our *Galeacius*.

Of this Gentleman, first of all, did *Galeacius* heare diuers things in conference, which seemed to him much contrary to the course of the vaine world; yea much to crosse euen his age and estate, and course of life; as namely of the true meanes of our Iustification, of the excellencie and power of Gods word, of the vanity of the most of Popish superstitions, &c. For *Galeacius* esteemed and vsed this Gentleman as his familiar friend, both being neere of his blood, and especially for that he was a Gentleman of very good parts, Now although the speeches of this Gentleman did not at the first so farre preuaile with him, as to make him forsake the vanities of this life; notwithstanding it was not altogether in

in vaine : for that God which had ordayned him to be a speciall instrument of his glory, would not suffer so good seede to perish, though it seemed for a time to be cast euen amongst thornes : neither will it be beside the purpose to set downe particularly the meanes, which it pleased God to vse for the working of this strange conuersion : amongst which, this was one.

CHAP. III.

Of the meanes of his further Sanctification.

AT that time *Peter Martyr Vermilius*, a *Florentine*, was a publike Preacher and Reader at *Naples*. This man was a Canon-regular (as they call them) a man since then of great name, for his singular knowledge in Christian Religion, his godly manners and behauiours, and for his sweet and copious teaching; for hee afterward casting away his Monkes coule, and renouncing the superstitions of Popery, he shone so brightly in Gods Church, that he dispersed and strangely droue away the darknesse and mists of Popery. *Galeacius* was once content at *Caserta* his motion, to be drawne to heare *Peter Martyrs* Sermon; yet not so much for any desire hee had to learne, as moued and tickled with a curious humour to heare so famous a man as then *Martyr* was accounted. At that time *Peter Martyr* was in hand with *Pauls* first Epistle to the *Corinthians*, and as hee was shewing the weaknesse and deceitfulnesse of the iudgement of mans reason in spirituall things, as likewise the power and efficacy of the word of God, in those men in whom the Lord worketh by his spirit; amongst other things hee vsed this Similie, or comparison: If a man walking in a large place, see a farre off men and women dauncing together, and heare no sound of Instrument, he will iudge them mad, or at least foolish; but if hee come neerer them, and perceiue their order, and heare their musicke, and marke their measures and their courses, he will then be of another minde, and not onely take delight

See how the first step of a mans conuersion from Popery, is true & sound mortification of carnall lusts, and a change of life. See also how the first means to bring a man out of error to the truth, is study of holy Scriptures.

in seeing them, but feele a desire in himselfe to beare them company and daunce with them. Euen the same (said *Martyr*) betides many men, who when they behold in others a sodaine and great change in their lookes, apparel, behauour, and whole course of life, at the first sight, they impute it to melancholy, or some other foolish humour; but if they tooke more narrowly into the matter, and begin to heare and perceiue the harmony and sweet consent of Gods Spirit, and his word in them (by the ioynt power of which two, this change was made and wrought, which afore they counted folly) then they change their opinion of them, and first of all begin to like them and that change in them, and afterward feele in themselves a desire and motion to imitate them, and to be of the number of such men, who forsaking the world and her vanities, doe thinke that they ought to reforme their liues by the rule of the Gospell, that so they may come to true and sound holinesse. This comparison, by the grace of Gods Spirit, wrought so wonderfully with *Galeacius*, (as himselfe hath often tolde his friends) that from that houre he resolved with himselfe, more carefully to restraine his affections from following the world, and her pleasures, as before hee did, and to set his minde about seeking out the truth of Religion, and the way to true happinesse. To this purpose hee began to reade the Scriptures every day, being perswaded, that truth of Religion, and soundnesse of Wisedome was to be drawne out of that Fountaine, and that the high-way to Heauen was thence to be sought. And further, all his acquaintance and familiaritie did he turne into such company as out of whose life and conferences he was perswaded hee might reape the fruit of godlinesse and pure Religion. And thus farre, in this short time, had the Lord wrought with him by that Sermon, as first, to consider with himselfe seriously whether he was right or no: secondly, to take vp a continuall exercise of reading Scripture: thirdly, to change his former company, and make choice of better. And this was done in the yeere one thousand five hundred fortie and one, and in the foure and twentieth yeere of his age.

CHAP. IIII.

Of the strange censures the world gaue of his conuersion, and how the better sort reioyced at it.

BVt when this sodaine alteration of this noble and young *Galeacius* was seene and perceiued in *Naples*, it can be scarce set downe how greatly it amazed his olde companions, which as yet cleaued to the world, and to the affections of the flesh: many of them able to render no cause of it, could not tell what to say of it; some iudged it but a melancholicke passion; others thought it plaine folly, and feared he would become simple and doting, and that his wit began by some meanes to be empaired. Thus euery one gaue his verdict and censure of him, but all wondred, and doubted what it would turne to. But the better sort of men, and such as feared God, and had their minde enlightened with some knowledge of Religion, as they wondred no lesse to see so great a change in so great a man, so likewise they were surprized with exceeding ioy to see it: for they were perswaded that God had some great and extraordinary worke in it; that a yong gallant, a noble man of such wealth and honour as he was, liuing in such delight and pleasures, in so generall a corruption of life, both in Court and Countrey, but especially his age, nobilitie, wealth and honour being ioyned with the wanton deliciousnesse of the courtly life: I say, that such a man should be indued with the spirit of holinesse, and so farre affected with repentance, as that hee should contemne all those in respect of heauen, they esteemed of it (as it was indeede) a rare matter, and seldome seene in the world: and therefore they greatly reioyced at it, and prayed the Lord on his behalfe. Amongst those men that thus reioyced at his conuersion, was one *Marcus Antonius Flaminus*, a Scholar of great name, and an excellent Poet, his Paraphrase on the Psalmes, and other very good Poems doe sufficiently testifie. *Galeacius* about this time receiued a
Letter

letter from this *Flaminius*, wherein he did congratulate and reioyce with him, for the grace and gift of God, which was bestowed on him in his conuersion. This Letter I thought good to insert into the body of this story, (as being worthy of no lesse) to the end that it might be a witnesse in times to come, of the good opinion which such men had conceiued of him, who knew the foundation of true Iustification, though they were yet possessed with other errours, as about the Sacrament, and of the Masse, &c. which alas as yet they were not able to discern of, as after by the greater grace of God, this *Galeacius* did. The Copie of the Letter is this.

CHAP. V.

Marcus Antonius Flaminius, a great Scholer in Italie, writeth to Galeacius, and congratulateth with him, for his holy and happy change.

To the Right Honourable, *Galeacius*
Caracciolus.

Right Noble Lord, when I consider seriously these words of *Paul, Brethren you see your calling, that not many noble, not many wise, according to the flesh, not many mighty are called; but God hath chosen the foolish things of this world to confound the wise, and weake things to confound the mightie, and base things in the world, and things not accounted of, and things that are not to bring to nought things that are. When I say, I consider of these wordes so often, I admire at that rare blessing of God, which he hath vouchsafed to you a Noble and mighty man: namely, that he should grace you with that true and incomparable Nobilitie, which is attained by true faith in Christ Iesus, and a holy life. As much greater as this blessing is, so much the more holy and sincere ought your life to be, and so much the more vprightly are you to walke with your God; lest that your thornes (that is, riches, pleasures, and honours,) should choke the seede of the Gospel,

Gospell which is sowne in you. For this I am sure of, that God hath begunne some great worke in you, which he will finish, to the glory of his owne name, and will bring to passe; that as heretofore you had care so to liue a Noble man, amongst Noble men; that you might obserue the decorum, and maintaine the dignitie of Nobilitie: so hereafter that you may employ your whole selfe in this, that you may defend and vphold the honour and dignitie of the children of God; whose dutie it is to ayme at the perfection of their Father with all endeouours; and in their life vpon the earth to resemble that holy and heauenly life, which they shall leade in the world to come Call to minde continually (my good Lord) in all your words and deedes, that wee are graced with this honour, to be made the sonnes of God by Iesus Christ: for that meditation will, by the help of the holy Ghost, work this care in vs, that wee neuer commit any thing vnworthy of that holy name of Christ, by which wee are called. And yet alas, such is our estate, as that if wee doe endeavour to please Christ, wee are sure to displease men; and must be content to contemne the vaine glory of the world, that wee may enjoy heauenly and eternall glory with God; for it is impossible (as Christ saith) *for him to belecue in God, which seeks the honour and praise of men.* I meane of the men of this world, which as the Kingly Prophet saith, *are lighter and vainer then vanitie it selfe.* And therefore their iudgement is little worth, and lesse to be esteemed; but rather the iudgement of God, who seeth not all our actions onely, but euen our most hidden thoughts and purposes. Which being so, were it not folly and madnesse to displease such a God, to please so fond a World? It were a shamefull thing if a Wife should endeavour to please other men rather then her Husband. How much more then vnworthy is it, if our Soules should rather ayme to please the vaine World, then their most holy Spouse Christ Iesus? If the onely Sonne of God was content, not onely to be reuiled, yea and scourged; but euen to dye vpon the Crosse, as a curled malefactor, and all for vs: why should not wee much more beare patiently

John.

Psalme.

the taunts and mockes; yea, euen the slanders of Gods enemies? Let vs therefore arme our selues, as it were, with a holy pride, and (in a sort) scorne and laugh at their mockes: and putting vpon vs mercy and pitie, as the feeling members of Christ, let vs bewaile so great blindnesse in them, and let vs intreate the Lord for them, to pull them out of that palpable darkenesse, into his true and marueilous light, lest Sathan binde them to himselfe in his euerlasting prentishippe; and so being his bond-slaues, and hired sworne seruants of his blacke guard, doe send them out to persecute Iesus Christ in his members. Which when they haue done all they can, and all that the Diuell their maister can teach them, though the Diuell himselfe should burst with malice, and they for anger grinde their teeth; yet shall it all tend to the magnifying of Gods glory, which they labour to obscure, and to the furtherance of their saluation vvhom they so disdayned; yea, to the encrease of their glory in a better world, whom in this world they thought worthy of nothing, but of all disgrace. And surely, (my most honorable Lord) he that is possessed with the certaintie of this Faith, will without doubt make open warre with the corrupt affections of his owne nature, and with all the world: yea, euen with the Diuell himselfe, and will not doubt but in time euen to ouercome them all. Therefore let vs humble our selues to our God and Father euerlasting, that he would increase that faith in vs, and bring forth in vs those most blessed and sweet fruits of faith in our hearts and liues, which he vseth to worke in them whom he hath elected: that so our faith being fruitfull of good workes, may appeare to be not a fained, but a true faith; not a dead, but a living faith; not a humane, but a diuine worke in vs: that so it may be to vs an infallible pledge of our saluation to come. Let vs labour to shew our selues the legitimate and vndoubted Children of God, in seeking aboue all things, that his most holy Name may be sanctified in our selues and others; and in imitating his admirable loue and gentlenesse, which makes his Sunne to shine on good and bad. Let vs worship his heavenly

Maiestie

Maiestie in spirit and truth : and let vs yeeld vp the temple of our hearts to Christ Iesus, as an acceptable sacrifice vnto him : yea, let vs shew our selues members of the heavenly high Priest Christ Iesus, in sacrificing to God our owne bodies, and in crucifying the flesh, with the affections and the lusts thereof; that sinne being dead in vs, the Spirit of God may create in vs a spirituall life, whereby Christ Iesus may liue in vs. Let vs dye to sinne, and dye to our selues, and to the world, that we may liue blessedly to God and Christ Iesus : yea, let vs acknowledge and shew by our liues, that we were once dead, but now are raised to the life of grace, by the power of Christ Iesus. Let our conuersation be heavenly though we liue on the earth : let vs beginne that life here which we hope to leade in heaven : let the Image of God shine bright in vs : let vs disgrace and weare out the olde Image of Sinne and Sathan, and labour to renue the Image of Christ Iesus, that all that see vs may acknowledge Gods Image in vs. Which holy Image of grace, as it is beautifull and glorious in all Gods Saints; so in you (my good Lord) it shall be so much more glorious, in as much as you goe before others in birth, Nobilitie, Honour, and high place. O what a pleasant sight is it to all true Christian men; yea, to the Angels; yea, how acceptable to the Lord himselfe, to behold a man of your place and estate, so farre to forget the world, and denie himselfe : so deeply to consider the frailty of his owne nature, and the vanitie of all temporall things, as to say with Christ, *I am a worme, and no man*; and to cry out with *Dauid, turne thy face to me, and haue mercy vpon me; for I am desolate and poore* ? O happy and true rich man, which hath attained to this spirituall and heavenly pouertie, and can giue a farewell to himselfe, and the world, and all things that hee hath for Christs sake, and can freely renounce and forsake carnall reason, humane learning, company and counsell of friends, wealth, honours, Lordships, pleasures of all sorts, delight of the Court, high places, and preferments, dignitie and offices; yea, fauour of Princes; yea, his owne selfe ! How welcome shall hee be to Christ, which

can deny all those for Christs sake? Such a one may goe for a foole in the world; but he shall be of the Almightyes counsell: such a man knoweth that felicitie consists not in any thing that this world can afford, and therefore in the midst of all his wealth and abundance, he crieth out to God as though he had nothing, euen out of the feeling of his heart; *Giue vs this day our daily bread.* Such a man preferreth the rebuke of Christ before the honour of the world, and the afflictions of Christs Religion, before the pleasures of the world: and because hee despiseth all things in respect of Christ, and his righteousnesse, and is possessed and grounded with Gods Spirit; therefore hee sings with true ioy of heart, with the Kingly Prophet; *The Lord is my shepherd, therefore I can want nothing*: neither will I feare hunger or any outward thing, he feeds me in greene pastures, and leads me forth besides the water of comfort. This man distrusts himselfe and all the creatures in the world, that hee may trust and cleaue onely to God: neither aimes he at any pleasure, any wisdom, any honour, any riches, any credit, or estimation; but such as comes from God himselfe: and therefore he professeth with the same Prophet. *I haue none in heauen but thee alone, and none in the earth doe I desire but thee: my flesh consumeth with longing after thee, and thou Lord art my heritage and portion for euer.* Hee that spake thus was a wealthy and mightie King, yet suffered he not the eyes of his minde to be blinded or dazled with the glittering glorie of riches, pleasures, or honour, or ought else that a kingdome could giue: for he knew well that they all came of God, and were held vnder God, and must all be vsed to his glory, and that he that gaue them hath farre better things to giue his children. And therefore that King and Prophet makes his heavenly proclamation before all his people; *Blessed art thou O Lord God our Father, for euer and euer: thine O Lord is greatnes, and power, and glory, and victory: all that is in heauen and earth is thine, thine is the kingdome Lord, and thou excellest as head ouer all: riches and honor come of thee, and thou art Lord of all: in thy hands is power, and strength, honor, and dignity, and kingdomes*

Psalme.

Psalme.

1 Chron. 28.

kingdomes are in thy disposition : therefore we gine thee thanks
O God, and we extoll thy great and glorious name. But who am
I, and what is my people, that we should promise such things to
thee ? For we are strangers before thee, and sojourners, as all
our fathers were ; our dayes are like a shadow upon the earth,
and here is no abiding.

See how *Dauid* cannot content himselfe in abasing him-
selfe, and extolling the Lord : and in how many words his
affections viter themselves. This was *Dauids* meditation,
and let this be your looking-glasse ; and into the looking-
glasse of this meditation looke once a day, and pray daily
that God would still open your eyes, to behold your owne
vilenesse ; and his incomprehensible power and loue to
you, that with King *Dauid* you may humble your selfe
vnder the mightie hand of his Maiestie, and acknowledge
all power and glorie to belong to God alone, that so you
may be made pertaker of those heauenly graces, which
God bestoweth, not on the proud and loftie, but on the
humble and meeke. Remember that ordinance of the eter-
nall God, that saith : *Let not the wise man glorie in his wise-* Jeremy.
dome, nor the strong man in his strength, nor the rich man in his
riches, but let him that glorieth glory in this, in that hee under-
standeth and knoweth me, that I am the Lord which doe mercie
and iustice on earth : for these things please me, saith the Lord.
(Therefore my good Lord) if you list to boast, boast not as
the world doth, that you are rich, or that you are of Noble
birth, or that you are in fauour with the Emperour and o-
ther Princes, or that you are heire-apparant to a rich Mar-
quesdome, or that you haue married so Noble a woman :
leauce this kinde of boasting to them, who haue their minds
glued to the world, and therefore haue no better things to
boast on : whose portion being here in this life, they can
looke for nothing in heauen. But rather reioyce you in that
you are entred into the Kingdome of Grace ; glory in this,
that the King of Kings hath had mercie on you, and hath
drawen you out of the mistie darkenesse of errours, hath gi-
uen you to feelee his endlesse loue and mercie in Christ, hath

made you of the Childe of wrath, his owne sonne, of a seru-
uant to sinne and the Diuell, an heire of Heauen; and of a
bond-slaue to hell, a free denison of the heavenly Ierusa-
lem: and glory in this, that euen Christ Iesus himselfe is
giuen you, and made your owne, and with him all things
else. So that as *Paul* saith, *All are yours, whether the world or
life, or death, things present, or things to come, all are yours, in and
by Christ, who is the onely felicitie of our soules; and there-
fore whosoever hath him, hath with him all things else. This
is the true glory, and the sound boasting of Christianitie: for
hereby is Gods mercy extolled, and mans pride troden vn-
der foote, by which a man trusting too much to himselfe,
rebellet against God. This glorious boasting makes vs
humble, euen in our highest honours; modest and meeke in
prosperitie; patient and quiet in aduersitie; in troubles strong
and couragious; gentle towards all men; ioyfull in hope; fer-
uent in prayer; full of the loue of God, but emptie of all
loue of our selues, or ought in the world: yea, it makes vs
Christs true beadsmen, and his sworne seruants, and makes
vs yeeld vp our selues, wholly to imitate and follow Christ,
and to esteeme all things else as fraile and vaine; yea, dung
and drosse that we may winne him.*

Philip.

Right Honourable, and my good Lord, you see that I am
so willingly employed in this seruice of vvriting to your
Honour, and in conferring with you of heavenly matters,
that I haue forgot my selfe, or rather your Honour, in being
so tedious, which in the beginning I purposed not. I am
priuy to my selfe and of my owne ignorance; and guiltie of
mine owne insufficiencie, as being fitter to be a scholler then
a teacher; and to heare and learne my selfe, rather then to
teach others: and therefore I craue pardon of your Honour.
Farewell.

The most reuerend Embassadour desireth in his heart
hee had occasion to testifie in deede, that true good-will
which in his soule he beares you: In the meantime he sa-
lutes you, and so doth the illustrious Princesse of *Piscaria* her
Highnesse; and all other the Honourable personages which
are

are with me : all which reioyce for this good worke of God in you, and in all kindnesse doe kisse your hands; and they doe all earnestly entreat the Lord for you, that he that hath begun so great a worke in you, would accomplish the same to the end : and the richer you are in temporall goods, in lands and lordships, that hee would make you so much the more poore in spirit, that so your spirituall pouerty may doe that which your worldly riches and honour cannot: namely, bring you at last to the eternall and neuer-fading riches of the world to come: Amen. Farewell. From *Viterbium*.

*Your Honours most humbly addicted,
and most loving Brother in Christ.*

M. Antonius Flaminus.

C H A P. V I.

Of the many temptations the Diuell used to pull him backe, as by his Father, his Wife, and by Noblemen of his acquaintance.

BY this, and other holy meanes, *Galeacius* was confirmed in the doctrine of the Truth, and went forward constantly in the course of Gods calling, and the vway of godlines. But the more couragiously he went on, the more fiercely the Diuell raged against him by his temptations, endeavouring thereby to hinder him in that happy course : yea, and if it were possible, to driue him backe againe, vvhich course hee commonly takes against those, who haue propounded to themselves to tame the rebellion of the flesh, and to relinquish the vanities of the world. And first of all, this zealous course of his in Religion procured him an infinit number of mockes, and made him subiect to most vile slanders; yea, made him incur the hatred of a great number, but especially did he herein displease and vex his Father, as one that was not onely of a contrary Religion, but
one

one who onely intended the honour of his house, and the aduancing of his posteritie, which in respect of Religion, *Galeacius* cared not for at all: and therefore he did often sharply chide him, and charged him with his fatherly authoritie, to put away those melancholy conceits (as hee termed them.) No doubt but this was most grieuous to him, who alwaies was most submisse and obedient to his father. But another griefe did more inwardly afflict him, which was in respect of his wife *Victoria*. Who though shee was alwayes a most kinde and dutifull wife, as also very wise, yet she would by no meanes yeeld to this motion and change of Religion; because she thought and feared it would breed infamie and reproach, to her selfe, and her house; and therefore was continually working on him by all meanes and deuices shee could: labouring to moue him by teares and complaints, and by all kinds of entreaty that a wife could vse to her husband: and withall sometimes vrging him with such vaine and fond reasons, as commonly women of that Religion are furnished withall. What a vexation this was, and what an impediment to his conuersion, such may iudge easily, who are cumbered with husbands or wiues of a contrary Religion. And no little griefe and temptation was it to him, besides all these, that the most part of the Noble men, in and about *Naples* (being either of his blood, or kindred, or his familiar friends) vsed continually to resort vnto him, to follow their old and ordinary sports and pleasures. Alas! how hard a thing was it to shake off all these on a sodaine, and to take vpon him a direct contrary course of life, to that he had led with them afore; which he must needs doe, if he would goe on as he had begun? And further, it was no little vexation to his soule to liue in the Court, when his Office and Place called him thereunto: for there hee might heare of any thing rather then of Religion: and not a word, by any means, of Gods word, but talke enough of common and vvorldly preferments and pleasures, and deuising of meanes for the most cruell handling and dispatching out of the vvay all such as should depart from the Romish Faith. Any Christian heart

heart may easily conceiue how deeply those temptations and hinderances vexed his righteous soule in this his course towards God: in so much that a thousand to one, they had turned him backe againe; and doubtleffe they had done so indeed, had not God assisted him with speciall grace.

C H A P. VII.

How he escaped the snares of the Arrian Anabaptists, and after of the Waldesians: and of his resolution to leaue his Countrey, Honours, and Liuing, to enioy the libertie of Gods Religion.

BVt aboue all these, Satan had one assault strongest of all, whereby he attempted to seduce him from the true and sincere Religion of God. About that time the Realme of *Naples* was sore pestered with Arrians and Anabaptists: who daily broched their heresies amongst the common people, colouring them ouer with glorious shewes. These fellowes perceiuing *Galeacius* not fully settled as yet in Religion, nor yet sufficiently grounded in the Scripture, tried all meanes they could to entangle him in their errors and blasphemous fancies: wherein the mightie worke of God was admirable towards him: for hee being a youth, a Gentleman, but a meane scholler, and little studied, and but lately entered into the schoole of Christian Religion; who would haue thought that euer hee could haue resisted and escaped the snares of those Heretikes; many of them being great and grounded scholars, and thoroughly studied in the Scriptures? Notwithstanding, by the sincere simplicitie and plainnesse of Gods truth, and the inspiration of the holy Ghost, hee not onely descried the fondnesse of their Heresies, but euen vntied the knots, and brake their nets, and deliuered himselfe and mightily confuted them: yea such was the working of God, as being sometime in their meetings, he was strongly confirmed in the doctrine of the truth, by seeing and hearing

E ring

ring them. Thus by Gods mercie he escaped, and was conquerour in this fight.

But the diuell had not so done with him, for another and more dangerous battell presently followed. The Waldesi-ans, of whom we spake before, were at that time in *Naples* in good number. With them did *Galeacius* daily conuerse, their courses of life and study being not farre vnlike. These disciples of *Waldefius* knew as yet no more in Religion, but the point of Iustification: and misliked and eschewed some abuses in Popery; and neuerthelesse still frequented Popish Churches; heard Masses, and were present ordinarily at vile Idolatries. *Galeacius* for a time conuersed with these men, and followed their way: which course doubtlesse would haue spoiled him, as it did a great sort of them; who afterwards being taken and committed for the truth, were easily brought to recant their Religion, because they wanted the chiefe and the most excellent points, nor were sufficiently settled: and yet afterwards againe, not daring to forsake their hold in Iustification; and therefore comming to it againe, were taken as relapsers and back-sliders, and put to extreame torments and cruell death. In the like danger had *Galeacius* beene, but that the good prouidence of God otherwise disposed, and better provided for him: his office and place that he bare in the Emperours Court, called him into *Germany*, and so withdrew him from his companions the Waldesi-ans: for the Lord had a greater worke to worke in him then the Waldesi-ans were able to teach him: for there in *Germany* he learned (that he neuer knew afore) that the knowledge of the truth of Iustification was not sufficient for saluation; whilest in the meane time, a man wittingly defiled himselfe with Idolatry, which the Scripture calles spirituall whoredome: and of no man did he reape more sound and comfortable instruction, then of *Peter Martyr*, of whom wee spake afore, whom God had lately called out of *Italy*, and confirmed him in the truth. This *Martyr* instructed *Galeacius* soundly, in the way of the truth, and made it plaine vnto him, by private conferences, as well as publike reading: for

for hee was at that time publike professor of Diuinitie at *Stransbrough* in *Germany*. *Galeacius* furnished with those holy instructions, returned to *Naples*, and presently resorting to his companions, the *Waldesians*, amongst other points, conferred with them about the eschewing of Idolatry, and deliuered his iudgement therein. But they not enduring scarce to heare it, presently forsooke him, for they would by no meanes entertaine that doctrine, which they knew was sure to bring vpon them afflictions, persecutions, losse of goods and honours, or else would cause them to forsake Countrey, house, and land, wife and childe, and so euery way threatened a miserable estate to the professors thereof. Now this their forsaking of him, and telling him of the danger of this profession, was another strong temptation to keepe him wrapped in their Idolatry, and to make him content himselfe with their imperfect and peece of Religion. But God which had in this eternall election predestinate him, that he should be a singular example of constancie to the edification of many, and the confusion and condemnation of lukewarme professors; gaue him that excellent resolution, and that heauenly courage, as he escaped at last conquerour ouer all those temptations and assaults of Satan; and nothing could suffice or content him, but the pure Religion, and also the profession of it: and therefore seeing no hope of reformation in *Naples*, nor any hope to haue the *Waldesians* ioyne with him, and seeing plainly that he could not serue God in that countrey; hee resolved vndoubtedly that hee would forsake the countrey, and seeke for Christ and his Religion wheresoeuer he might finde them; and that hee would rather forsake father, wife, children, goods and lands, offices and preferments to winne Christ, then to enioy them all, and want Christ Iesus.

CHAP. VIII.

*Of the grievous combates betwixt the flesh and the spirit,
when he resolved of his departure.*

NOW here by the way it may not be omitted, what kind of cogitations, he hath often said, came into his minde, as he was deliberating about this great matter. For first of all, as often as he looked on his father, which he did almost every houre, who deereely loued him, and whom againe he respected in all dutie and reuerence: so often doubtlesse he was stricken at the heart with vnspeakeable grieve to thinke of his departure; his minde no doubt often thinking thus: What, and must I needs forsake my deere and louing father, and cannot I els haue God my Father? O miserable and vnhappy father of my body, which must stand in comparison with the Father of my soule! And must I needs faile in dutie to him, if I performe my dutie to God? O miserable old man! for what deeper wound can pierce him, then thus to be deprived of the onely staffe and comfort of his old age! Alas, shall I thus leaue him in such a sea of troubles; and shall I be the onely meanes to strike into his heart the deepest wound of grieve, that yet euer pierced him in all his life? This my departure is sure to make my selfe the obloquie of the world: yea to breed reproch and shame to the Marquesse my father, and to my whole stocke and kindred. How is it possible that the good old man can overcome or endure so great a grieve; but rather he must needs be swallowed vp of it, and so with woe and miserie end his life? Shall I then be the cause of death to my father, who would, if need had been, redeemed my life with his owne death? Alas what a miserie is this like to be, either to me, or him, or vs both? yet must I care lesse for bringing his gray head with sorrow vnto the graue, then for casting my owne poore soule with horror into hell. And no lesse inwardly was he grieved in respect of his Noble wife *Victoria*: for hauing no hope that she would renounce

renounce Popery, and goe with him: therefore he durst not make knowne vnto her the purpose of his departure; but rather resolved for Christs sake to leaue her and all, and to follow Christ. She was now, as he was himselfe, in the prime of youth, a Lady of great birth, faire, wise and modest; but her loue and loyaltie to her husband surpassed all. How was it possible patiently to leaue such a wife? so that his perplexed minde discoursed on this fashion when he looked on her: And shall I so, yea so suddenly, and so vnkindly leaue and forsake my wife, my most deare and louing wife, the onely ioy of my heart in this world, my companion and partner in all my griefe and labour; the augments of my ioy, the lessener of my woe? And shall I leaue her, not for a time, (as heretofore I did, when the Emperours seruicē called mee from her) but for euer, neuer againe to enioy her: yea it may be neuer to see her? And shall I deprive my selfe of her, and thereby deprive my selfe of all others also, and of all the comfort of the coniugall life and married estate? And shall I so leaue her desolate, and alone in that estate and age whereof she is? Alas poore Lady, what shall she doe? what shall become of her, and of her little ones when I am gone? How many dolefull daies without comfort, many waking nights without sleepe, shall shee passe ouer? What will she doe but weepe and waile, and pine away with griefe? And as he cast these things in his minde, he thought he euen saw his wife, how shee tooke on with her selfe, sighing, and sobbing, and weeping; yea howling and crying, and running after him with these pitifull out-cries: Ah my deare Lord, and sweete husband; vvhither will you goe? and vvill you leaue me miserable woman, comfortlesse and succourlesse? What shall become of me when you are gone? what can honors, pompes, riches, gold, siluer, iewels, friends, company, all delights and pleasures in the earth; what can they all doe to my comfort when I want you? And what ioy can I haue in my children without you, but rather my griefe to be doubled to looke on them? And how can I, or the world be perswaded that you care for them, and for my selfe? Is this the

loue that thou hast so often boasted of? Ah, miserable loue which hath this Issue! either neuer diddest thou loue mee, else neuer had true loue so strange an end as this of yours hath. And yet which is worse then all this; you neuer shewed me cause of this your strange departure; had I knowne cause, it would neuer haue grieved me halfe so much: But now that the cause is not knowen, what will the world iudge, but that the fault is in me? at least, if they cannot condemne me for it; yet how reprochfull will it be to me, when euen euery base companion dare lay it in my dish, and point at me with their fingers when I goe by, and say, this is that fond woman, who married him with whom shee could not liue, and whom her husband disdained to liue withall? This is that simple foole, who is desolate hauing a husband; and a widow, her husband yet being aliue. Either shall I be counted wicked, which haue caused thee to leaue me; or foolish, miserable, and vnhappie, who chose so fondly, as to take him, whom I could not be sure of when I had him. In a word, I shall be deprived of thee: yea of all possibilitie of hauing any other, and so hauing a husband, I shall liue in all misery altogether without a husband. These two cogitations of his father and his wife greatly tormented him, and the more because he laboured to keepe close this fire, which burned and boiled in his heart: namely, to conceale his departure, lest by being knowne, it might haue beene hindred, which he would not for a world.

Yet there was a third and speciall care that pinched him, and that was for his children, which were sixe in all; goodly and towardly children, and worthy of so Noble parents: the more grieve was it, in that they were so yong, as that they could not yet conceiue what it was to want a father; the eldest was scarce fiftene, and the yongest scarce foure yeares old: hee loued them with most tender and fatherly affection, and was againe loued and honoured of them. It is vvonderfull to thinke, how vvhen his vvife, the Ladie, did giue into his armes the yongest childe to play withall (as oftentimes vyines vse to doe) how it was possible

sible for him, and what doe hee had with himselfe to containe from flouds of teares; especially because his eyes seeing them, and his hands holding them, and his heart taking delight and pleasure in them, his minde could not but discourse on this manner: And shall I vvithin these few dayes vtterly forsake these svvete babes, and leaue them to the vvide and vvicked vvorld, as though they had neuer beene my children, nor I their father? Yea happy had I beene if I had either neuer had them, or hauing them might enioy them. To be a father is a comfort, but a father of no children, and yet to haue children, that is a misery. And you poore Orphans, what shall become of you when I am gone? your happe is hard to be fatherlesse, your father yet liuing: and what can your great birth now helpe you? for by my departure you shall lose all your honour, all your liuing and wealth, and all dignitie whatsoeuer; which otherwise you had beene sure of: nay my departure shall not onely depriue you of all this, but lay you open to all infamie, reproch, and slander, and bring vpon you all kinde of misery: and thus miserable man that I am, shall the time be cursed that euer they had me to their father. And what can your woefull mother doe, when shee looketh on you, but weepe and wring her hands, her griefe still encreasing as shee lookes vpon you? Yet thus must I leaue you all confounded together in heapes of griefe, weeping and wailing one with another, and I in the meane time vvweeping and vvailing for you all. Many other griefes, temptations, and hinderances assaulted him, though they vv ere not so vv eigh ty as these formerly named, yet vv hich might haue been able to haue hindered any mans departure, being in his case; as to leaue the company of so many gallant Noblemen and Gentlemen, his kindred and acquaintance; to lose so honourable an office and place as he bare in the Emperours Court; to leaue for euer his native soile, the delicate *Italy*; to depriue himselfe and his posterity of the Noble title and rich liuing of a Marquesdome; to vnder take a most long and tedious iourney; to cast himselfe into exile, pouerty, shame, and many other miseries vv ithout hope

hope of recovery for ever: to change his former pleasant life into all hardnesse, and to giue a farewell to all the delicacies of *Italy*, wherein hee was brought vp; to leaue that goodly garden of his Father the Marquesses, which once should be his owne; the goodliest garden almost in all *Italy* or all Christendome; which was furnished with plants of all sorts; and these not onely of all such as grow in *Italy*, but euen such as were to be got out of all other countries: this Garden and Orchard was so exquisite, both this way, and in diuers other sorts of elegancies, that a great number of men of all qualities resorted daily out of all countries to see it. But this and all other the pleasures and delicacies of this present life could doe nothing with him, to remoue him from his purpose; but hee renounced them all, and resolved to leaue them all to follow Christ: so strong and admirable was the constancie of this Noble Gentleman.

CHAP. IX.

How after all the temptations which flesh and blood laid in his way to hinder his departure, he consulted with the Lord, and from him receiued grace to overcome them all.

BVt it may be asked, whereupon was grounded so great vnmoueablenesse of this purpose, or whence came it? If we aske the world and common iudgement, they will answer, that doubtleffe melancholike humours preuailing in him, spoiled the man of his iudgement and naturall affections, and empaired common sense and reason; and thence proceeded this obstinate and desperate purpose, as the world iudgeth of it. But if a man lift vp his eyes higher, and behold the matter more seriously, he might haue manifestly seene that it came to passe by the mercifull blessing and strong hand of God, who from all eternitie had predestinate him, that he should stand so vnmoueable against all temptations, and continue in one tenour steadie and stedfast, vntill he had made voide all the attempts of Satan, and removed

ued all the stumbling blockes which his flesh and blood and carnall reason could cast in the way; for the which purpose the Spirit of God enabled him to reason with himselfe on this sort: Thou Lord art he who drew and deliueredst me out of the thicke and misty darknes of ignorance, and hast enlightned my minde with the light of thy holy spirit, and with the heauenly knowledge of thy truth: thou hast made knowne to me the way of saluation, and hast ransomed me to thy selfe by the blood of thy Sonne. Now therefore good Lord and holy father, I am wholly thine, and consecrated to thy glory; and as I am thine, I will follow thee, and obey thee, and walke in the way of thy will whithersocuer thou shalt call me. Not my father, nor my wife, nor my children, nor my honours, nor my lands, nor my riches, nor all my delicacies and pleasures shall hold or hinder me one houre from following thee. I deny my selfe O Lord, and I deny this whole world for thee and thy sake: O Lord thou knowest me, and the readinesse of my minde to wait vpon thee; and how that my heart is inflamed with the fire of thy loue: yet thou seest againe how many enemies compasse me, how many hinderances lie in my way, and how many temptations and impediments lie vpon mee, so that I am scarce able to moue or lift vp my head vnto thee: O Lord I am now in the depthes of those troubles, out of which the holy Prophet *David* once cried to thee as I doe now; *O Lord haue mercy on mee, and deliuer my soule.* And although Satan and my owne flesh doe affright mee in this my purpose, whilst they set before my eyes the crosse, and the infamy, and the pouerty, and so many miseries, which I am like in this my new profession to vndergoe: notwithstanding O Lord, I lift vp my selfe in the contemplation and beholding of thy infinite Maiestie; and therein I see and confesse that that crosse and affliction is blessed and glorious, which makes mee like and conformable to Christ my head; and that infamy to be honorable which sets me in the way to true honour; and that pouerty to be desired, which depriuing a man of some temporall goods,

will reward him with an heavenly inheritance, then which, there is nothing more pretious: I meane, O Lord, with thy owne selfe, and thy glory O euerlasting God, and that by thy onely son Iesus Christ; that so I enioying thy glorious presence, may liue for euer with thee in that heavenly society: O blessed and happy those miseries which pull me out of the worlds vanities, and sinke of sinne; that I may be made an heire of euerlasting glory. Welcome therefore the crosse of Christ, I will take it vp O Lord, and will follow thee. With these, and such like, holy meditations and other holy meanes, he ouercame at last all the attempts of Satan, all his owne naturall and carnall affections: yea and the world it selfe, and verified that in himselfe which *Paul* affirmeth of Gods true elect, *that they that are Christs haue crucified the flesh with the affections and the lusts*: that is, haue crucified their soules for Christ, who crucified himselfe for them. O Satan, Gods enemy and his childrens, how vaine were all thy attempts, and how light all thy assaults? In vaine dost thou set vpon those for whom Christ vouchsafed to die, and suffer on the crosse: vpon which crosse he so brake thy head and thy power, and so trampled ouer thee, that now thou shalt not be able to touch the least haire of the head of any of those for whom he died. And as for *Galeacius*, he had builded his house on the rocke, and founded it so sure, that no wind, no raine, nay no floods of griefes, nor tempests of troubles, nor whirlwinds of temptations could once remoue him: and so he continued resolute as a Christian souldier and conqueror; fully minded to leaue his country at the next opportunity he could take: his minde I cannot tell whether more rauished with ioy one way, or more perplexed with griefe another way; but betwixt ioy and griefe hee still continued his purpose, vntill at last his spirituall ioy ouercomming his naturall and carnall griefe, hee fully concluded that in despite of the diuell and all impediments in the world, he would surely goe.

CHAP. X.

How he performed his heroicall resolution, leaving all for Christ, and going to Geneva.

VHerevpon making knowne his minde but to a few, and those his most familiar friends, and of whom hee hoped well for Religion; he wrought vpon them so farre, as that they promised and vowed that they would accompany him in this voluntary and Christian banishment, that so they might enioy the true liberty and peace of conscience in the true Church of God. But how deepe and vnsearchable the iudgements of God are, the euent afterward shewed: for diuers of them (though not all) who for a time seemed to be indued and led with a most earnest zeale of Gods glory in this action; when they came to the borders of *Italy*, and considered what they forsooke, and to what they now tooke themselves: first began to looke backe againe to *Italy*; afterwards went backe againe indeed, and so turned againe to the vomit of their pleasures. But this ingratitude to the Lord for so great a fauour offered them, the Lord pursued with a iust reuenge: for purposing to serue God in their pleasures, and in the midst of Popery, they were after taken by the Spanish Inquisition; and so publikely recanting and abiuring Christian Religion, they were afterward subiect to all misery and infamy; neither trusted nor loued of the one side nor the other. This fearfull desertion and backsliding of theirs, doubtlesse was most grieuous to *Galeacius*; and verily the diuell hoped hereby yet once againe to haue diuerted him from his intended course, in making him be forsaken of those by whose company and society hee hoped to haue beene greatly comforted in this discomfortable voyage. But notwithstanding all this, *Galeacius* continued resolute in his purpose, and at last finding opportunity, attempted his departure, and made fit for it; yet made no shew of any such matter; but rather coloured and concealed his intent, least

the authoritie of his father might any wayes hinder his so godly a purpose : and so gathering together some thousand marks of his mothers goods which she had left him : on the one & twentieth of March, 1551. in the yeere of his age the foure and thirtieth, hee departed from *Nap'es* in manner as he was wont to doe afore, making it knowne that he purposed to goe into *Germany* to the Emperour ; who at that time held his court at *Ausperge* : and thither indeed hee went accordingly, and stayed seruing in his place and office till the sixe and twentieth of May in the same yeere : Vpon which day leauing the court and the Emperours seruice, and his honorable office which there hee bare ; and taking his last and euerlasting farewell of the court, and all worldly delights, (and yet departing in ordinary sort as afore, and in purpose to goe into the Low countries, as some thought) he tooke his iourney straight toward *Geneua*, and thither came by Gods good hand the eight of Iune, and there rested his weary body, and reposed his much more wearied conscience, with a full ioyfull heart : yea, with the greatest ioy that euer came to him in all his life, but onely at the time of his conuersion.

CHAP. XI.

*Of his arriuall at Geneua, and his entertainment there :
and especially his acquaintance and friendship with
Caluine.*

IN the city of *Geneua* (though there was a Church of *Italians* who likewise were come thither for the Gospell) yet he found not one whom he knew, saue one *Lactantius Rangoni-
us*, a noble man of *Siena* in *Italy* : this Gentleman had beene one of his familiar acquaintance when they were at home, and now was Preacher of Gods word to the Church and Congregation 'of the *Italians*, who were then at *Geneua*. Now when he saw that the mercy of God had granted him to ariue at this quiet and happy haue, where he might with liberty

liberty of conscience serue God, free from the corruptions of the world, and the abominable superstitions and Idolatry of Antichrist; presently hee ioyned himselfe in friendship, and yeelded himselfe to the instruction of Maister *Iohn Caluine*, the chiefe Minister and Preacher of that Church. *Caluine* being a man of deepe insight and exquisite iudgement, perceiuing him to be a man of good knowledge and experience, of a moderate and quiet spirit, of an innocent and vpright life, and indued with true and sincere godlinesse; did therefore most kindly and louingly intertaine him into his fellowship: for the good man of God in his wisdom fore-saw that such a man as this, would doubtlesse become a speciall instrument of Gods glory, and a meanes of the confirmation of many (but especially of *Italians*) in the knowledge and loue of Religion: this holy loue and Christian friendship thus begunne, vvas so strongly grounded betwixt this noble Marquesse and renowned *Caluine*, that it continued till the yeere 1564. which was the last yeere of *Caluines* pilgrimage on the earth, and the entrance into his heavenly rest. The Church and people of *Genewa* can testifie of their true and constant friendship; but it needes not: for there is extant at this day a speciall testimony thereof, euen from *Caluine* himselfe in a Preface of his; wherein he dedicates to *Galeacius*, his Commentary vpon the first Epistle to the *Corinths*; which

I thought good here to set downe

word by word, that thereby it

may appeare how great

ly *Caluine* esteemed

of him.

F3

CHAP.

CHAP. XII.

*Caluines Epistle to Galeacius, congratulating his holy
and happy conuerſion.*

To the noble Gentleman, and as
well honourable for his excellent ver-
tues, as for his high deſcent and linage,

Galeacius Caracciolus, the onely ſonne and
heire apparent to the *Marqueſſe of Vicum* :

*Iohn Caluine ſendeth greeting in
our Lord.*



With that when I firſt put out this Commenta-
ry, I had either not known at all, or at leaſt more
thoroughly knowne that man, whoſe name I am
now conſtrained to blot out of this my Epistle:
Yet I ſcare not at all, leaſt he ſhould either vpbraide me with
inconſtancy, or complaine of iniury offred him, in taking
that from him which afore I beſtowed on him; becauſe it
was his owne ſeeking, both to eſtrange himſelfe from mee,
and from all ſociety with our Church: wherefore hee may
thanke himſelfe and take the blame on his owne necke: for,
for my owne part I am vnwillingly drawne thus farre to
change my accuſtomed manner, as to race out any mans
name out of my writing. And I bewaile that the man hath
throwne himſelfe downe from that ſeat of fame, wherein I
had placed him: namely, in the forefront of my booke,
vvhether my deſire vvas hee ſhould haue ſtood, thereby
to haue beene made famous to the vworld. But the fault
is not in mee, for as then I held him vvorthy, ſo ſince
then hee hath made himſelfe vvnvorthy; and therefore
let him be as hee is, and lye for mee buried in obli-
uion: and ſo for the good vvill I once bare to him, I
ſpare to ſpeake any more of him. And as for you (right
honourable

honourable Sir,) I might seeke excuse why I put you now in his roome, but that I am so sufficiently perswaded of your great good will and true loue to me; the truth whereof can be testified by so many witnesses in our Church. And that I may make one wish more, I wish from my heart that I had knowne you as well ten yeeres agoe, for then I should haue had no cause to haue altered the dedication of my booke, as now I doe. And as for the publicke estate of the Church, it is well that it shall not onely lose nothing by forgetting that man, whose name I now blot out, but by your coming into his stead, shall receiue a far greater gaine, and a sufficient recompence. For though I know you desire not the publicke applause of the world, but rest contented in the testimony of Gods spirit in your conscience: (neither is it my purpose to publish your praises to the world) notwithstanding, I thinke it my duety to make knowne to the readers some things concerning you, and whereof my selfe and this Church and City are daily eye witnesses: and yet not so much for your praise, as for the benefit and instruction of the readers. And this is it that I would all men should know and make vse of; that a Gentleman, a Lord, so well and highly borne, flourishing in wealth and honor, blessed with a noble, vertuous, and louing wife, and many goodly children, liuing in all peace and quietnesse at home and abroad, wanting nothing that nature could desire, and euery way blessed of God for all things of this life, should willingly and of his owne accord leaue all those, and forsake his country, a rich and fruitfull and pleasant soile, so goodly a patrimony and inheritance, so stately a house, seated so commodiously and so pleasantly, to cast off all domestical delight and ioy which he might haue had in so good a father, wife, children, kinred, affinity, and acquaintance, and all that for this onely, that he might come and serue Christ Iesus in the hard and vnplesant warfare of Christianity; and should deprive himselfe of so many alluring delights of nature, and to content himselfe with that slender measure of all things which the distressed estate of our Church is able to afford, and from all the superfluities of

a Courtly and Lordly life, here amongst vs to betake himselfe to an easie rate and frugall kinde of life, euen as though he were no better then one of vs: and yet I so recite all this to others, as I let it not passe without vse to my selfe. For if I doe set out your vertues in this my Epistle, as on the top of a Tower for all men to see them; that so they may conform themselves to the imitation of them; it should be shame for my selfe not to be much more neerely and inwardly touched with a loue of them, who am continually an eye witnesse of them, and daily behold them, not in an Epistle, but in the cleare glasse of your owne life: and therefore because that I finde in experience how much your example preuailes in mee, for the strengthening of my faith, and the increase of godlines in me (yea and all other holy men who dwell in the city, doe acknowledge as well as I, that this your example hath beene greatly to their edification in all grace) I thought it therefore a necessary duety to impart this rare example of yours to the world; that so the profit and benefit of vs might enlarge it selfe, and spread out of this citie into all the Churches of God; for otherwise it were a needlesse labour to make knowne to the furthest part of Christendome, the vertues of such a man, whose nature and disposition is so out of loue with pride, and so farre remoued from all ostentation. Now if it shall please God that many others (who dwelling farre off, haue not hitherto heard of you;) shall by the strangenesse of this your example adresse themselves to the imitation of it, and leaue their pleasant nests, whereto the world hath setled them (to fast; I shall thinke my selfe bountifully rewarded for these my paines: for out of question it should be common and vsuall amongst Christians, not onely to leaue liuings and Lordships, and castles and townes, and offices and promotions, when the case so stands that a man may not enioy both Christ and them: but euen willingly and cheerefully to despise and shake off whatsoeuer vnder the Sunne (though it be neuer so deere and pretious, so pleasant and comfortable) in respect and comparison of Christ. But such is the slownesse and sluggishnesse

gishnesse of the most of vs, that we doe but coldly and formally professe the Gospell: but not one of an hundred, if he haue but some little land, or peece of a Lordship, that will forsake and despise it for the Gospels sake: yea, not one of many, but very hardly is drawnt to renounce euen the least gaine or pleasure, to follow Christ without it: so farre are they from denying themselves, and laying downe their liues for the defence of it, I wish these men would looke at you, and obserue what it is you haue forsaken for loue of Christ; and especially I wish that all men, who haue taken vpon them already the profession of religion, would labour to resemble you in the deniall of themselves, (which indeed is the chiefe of all heavenly vertues:) for you can very sufficiently testifie with me, as I can with you, how little ioy we take in these mens companies; whose liues make it manifest, that though they haue left their countries, yet they haue brought hither with them the same affections, and dispositions which they had at home: which if they had also renounced, as well as they did their countries; then had they beene indeed true deniers of themselves, and beene partaker with you of that true praise; wherein alas, you haue but few compartners. But because I had rather the Reader should gather the truth and strangenes of this your example, then I should goe about in words to expresse it; I will therefore spare further speech, and turne my selfe to God in prayer, desiring of his mercy, that as he hath endued you hitherto with an heroicall courage, and spirituall boldnes; so hee would furnish you with an inuincible constancie to endure to the end: for I am not ignorant how strangely the Lord hath exercised you heretofore, and what dangerous pikes you haue passed ere you came to this: by vvhich former experience your spirituall wisdom is able to conclude, that a hard and toilesome warfare doth still remaine and waite for you; and what need there is to haue the hand of God from heaven reached out to assist vs, you haue so sufficiently learned in your former conflicts, as I am sure you will ioyne with me in prayer, for the gift of perseuerance to

vs both: and for my part I vvill not cease to beseech Iesus Christ, our King and God (to whom all power was giuen of his father, and in whom are kept all the treasures of spirituall blessings) that he vvould still preferue you safe in soule and body, and arme you against all temptations to come, and that still hee vvould proceed to triumph, in you, ouer the diuell and all his vile and wicked factions, to the magnifying of his owne glory, and the inlarging of his kingdome in your selfe, and others of his children. 9. Calle. Feb. 1556. at *Geneua*.

Your honours, most assured in the Lord,

JOHN CALVINE.

CHAP. XIII.

Newes of his departure to Geneua came to Naples, and the Emperours Court: and how the old Marquesse his father and other his friends were affected with the newes.

ANd thus (to returne againe to our story (*Galeacius* settled himselfe downe at *Geneua* as at a ioyfull resting place. But vvhen the newes of so sudden and strange a departure, and so wilfull an exile came to *Naples*, and were made knowne in the Emperours Court: it would scarce be beleued or thought, how strangely it affected and moued all that heared it. All men wondred at it, and the most could not be perswaded it was so; but vvhen it vvvas certainly knowne and out of doubt, it was strange to see, how euery man gaue his verdit of the matter: some one way, some another, as the course of men in such cases is. But about all, it so abashed and astonished his owne friends and familie, that nothing vvvas heard or seene amongst them, but cries and lamentations, most bitter teares and pitiful complaints. And surely to haue beholden the state of that family, how miserably

miserably it seemed at that time to be distressed, a man would haue thought it euen a liuely patterne and picture of all woe and misery. But none vvas more inwardly pinched then the Marquesse his father, vvhose age and experience being great, seemed to assure him of nothing to follow here-vpon but infamy and reproch, yea, the vtter vndoing and subuersion of his whole estate and family; notwithstanding, passing ouer that fit of sorrow as soone, and as easily, as hee could, the vvretched and carefull olde man began to be-thinke himselfe by what meanes hee might preuent so miserable a ruine and fall, vvwhich seemed to hang ouer him and his. One thing amongst other came into his minde, which also had once caused many gricuous temptations to *Galeacius*, and had much troubled his minde afore his departure. It was this.

CHAP. XIII.

The first meanes used by his father, the old Marquesse, to recall him home againe: hee sent a kinsman of his, whom hee knew his sonne deerely loued, to perswade him to returne, but he could not preuaile.

G*Aleacius* had a Cosen-german, whom alwaies he esteemed and loued as his brother: this Gentleman, so tenderly loued of *Galeacius*, did the Marquesse send to *Genuea* to his sonne, with commission and letters full of authority, full of protestations, full of pitifull complaints, full of cryings and intreatings that he would come home againe; and thereby cheere vp his old father, and make happy againe his vnhappy wife; be a comfort to his distressed children, a reioycing to his kinsfolkes, and to the whole citie of *Naples*, and saue his whole house and posteritie from that extreame ruine, which otherwise it would be sure to fall into. Thus this Gentleman was dispatched away and hasted to *Genuea*, with great hope for their ancient and faithfull loue to haue preuailed with *Galeacius*. Where, by the way, wee are to re-

member that *Galeacius* did alwaies so loue him, that the gentleman was not so sorrowfull for his departure, but *Galeacius* was much more sorrowfull, that he could not winne him to haue gone with him, in this holy Pilgrimage for religions sake; but he so much feared to haue beene hindered himselfe, that hee durst not deale with this gentleman his dearest cosin, no, nor with his wife, to perswade them to haue gone with him. The gentleman comming to *Genoua* enquired after *Galeacius*. At that time *Galeacius* dwelt in an ordinary and meane house, which hee had taken to his owne vse, hauing no more attendance, but onely two seruants: the Gentleman at last found him out, and presented himselfe into his sight: It had beene a pitifull spectacle to haue seene the meeting of these two gentlemen: their first meeting and embracings were nothing at all, but sighes and sobs, and teares, and vnutterable signes of griefe: such vnspeakeable sorrow did their naturall affections breed in them, that for diuers houres they could not speake a word one to other: but at last the gentleman, burning in desire to enioy againe his dearest *Galeacius*, burst forth into speeches, and mixing teares and sobs with every word, deliuered his letters, till hee could come to more libertie of speech: and at last hauing obtained of his affections leaue to speake, he added to his letters, exhortations, strong perswasions, earnest entreaties, and withall plentie of reares, that hee would haue respect to the ouerthrow of his house, the griefe of his old father, the desperate estate of his wife and children, the continuall complaints made by all his friends and kinsfolkes: all which notwithstanding were not so past cure, but that yet they might be remedied by his returne againe. This was the substance of his message. *Galeacius* taking no long time to aduise himselfe, in this which the world would thinke so waightie a case, addrest him immediately this answer in brieft: that he perceiued very well, all to be true that he said; but as for his departure it was not done rashly, nor vpon any fond conceit, but vpon mature deliberation; that the Lord was the Author
of

of the action, that Gods grace was the cause mouing him, and the meanes vvhereby hee brought it to passe: vvhich grace of God, he said, had opened his eyes, and enlightned his minde with the knowledge of the truth; and made him see and discern the cosenages, and superstitions, and Idolatry of Popery, which by an impious and sacrilegious distribution diuideth the glory of God (which is incommunicable) and imparteth the same with fained and filthy Idols: he likewise told him that hee well foresaw all the infamies and miseries which would ensue vpon this his conuersion: and all the danger and damage, which thereby his house and children were likely to incurre. But he said, that seeing one of those must needs be chosen, either to stay at home with a conscience burdened with a heauy heape of errors, and superstitions piled together, by the sleight of Satans art, and euery moment to sinne against the Maicesty of God so many thousand wayes, or else to leaue his house, his goods, his family, his countrey, yea, the world and all the glory of it, and thereby purchase libertie of conscience to serue the Lord according to his Word: that therefore he resolved of the two euils to chuse the lesse, and of the two good to chuse the greater, and rather to shut his eies at all these, then the sight of them should hinder him from yeelding to the call and voice of his Sauour Christ: who saith, *That a man is not worthy to be his disciple, who leaueth not father and mother, and children, and brethren, and sisters; yea, and his owne life, in comparison of him.* And this he said was the cause, why he did forsake parents, and wife, and children, and all his friends, and had renounced all his wealth and dignities: because he could not enioy both Christ and them. And as for them all, he was sorie that either they would not come to him, or that hee might not more safely liue with them, thereby to comfort them. But as for himselfe, hee said, hee had riches, and honor, and ioy enough: yea, all sufficient happines, as long as (with these two seruants and his little cottage) he might liue in the true Church of God, and might purely serue him, and might enioy Gods word and Sacraments,

ments, not being mixed and defiled vvith the superstitious deuises of mans braine; and as long as he might liue in the company of godly men; and haue time and liberty to meditate by himselfe, and to conferre with them of the great blessings vvhich, in his conuersion, his good GOD had vouchsafed to him: that so hee might with true contentation and perfect peace of conscience, aime and aspire at that immortal glory vvhich Christ Iesus hath prepared for all his children: yea, he concluded, that his want was abundance, his poerty pleasant, and his meane estate honourable in his eyes, as long as he indured them for these condicions.

This his answere vvvas as hardly entertained of his kinsman, as it vvvas vnlooked for afore it came: but seeing hee could not reply with any reason, nor answere him with any shew of argument; and perceiued it hard, or rather impossible to remoue the man one iot from his resolution; for that hee had grounded it, not on any reason or will of man, but vpon the holy vvord of God, and his powerfull and vnresistable calling; therefore with a sorrowfull heart he held his tongue, bitterly complayning within himselfe of his so hard hap, and vncomfortable successe: and so resolved to returne home againe; heartily wishing he had neuer taken that iourney in hand: and so at last he went indeed and tooke his leaue of his beloued *Galeacius*, but not without plenty of teares on both sides, with many a wofull cry and pitifull farewell. And no maruell: for besides neerenes in blood, their likenesse in manners and daily conuersation together, had linked them in a sure bond of friendship: but there wanted in one of them the surest linke in that chaine, that is, Religion, and so it could not hold: and therefore the world pulling one of them from Christ, and Christ pulling the other of them from the world: so these two friends left each other, being in feare neuer to see one the other againe.

CHAP. XV.

Of his Cosens returne to Naples without successe, and how Galeacius was proclaimed Traytor for his departure.

AND thus at last hee came home to *Naples* with heauie Acheare. Whose approach being hard of, there was running on all sides to heare good newes: but when hee had deliuered his message; alas how all their sorrow was redoubled vpon them; and how his father, wife, children, and all his friends were ouerwhelmed with griefe? and the rather, because as at the same time an edict was published, vvherein *Galeacius* was proclaimed guilty of high treason: and therefore all his goods comming to him by his mother, were confiscate, and himselfe, and all his posterity vtterly cut off and excluded from all right of succession in his fathers Marquedom; which thing (aboue all other) grieuously afflicted the old Marquesse, and griued the good old man at the very heart; the aduancing and honouring of his posterity being the onely thing he had aimed at all his life. Whereupon he bethought himselfe as old as hee was to make a iourney to *Cesar* the Emperour, and thereby if it vvere possible to preuent this mischiefe; purposing to make but this sute to his Maiesty, that his sonnes departure from the Roman Church, might not preiudice nor hinder the succession and honour of his children and posterity, but that hee himselfe might onely beare the punishment of his owne fault.

CHAP.

CHAP. XVI.

Of the second meanes used to recall him: his father sent for him to come and meete him at Verona; but all hee could doe by himselfe or others whom hee set on, preuailed nothing at all.

And whilest hee was resolving of this purpose, hee be-
 thought him of another remedie and meanes, whereby
 he hoped to remoue his sonnes minde from his purpose,
 and withdraw him from the company of thele Heretikes of
Genewa, as he and the world accounted of them. Therefore
 in hast hee dispatched away a messenger with letters to his
 sonne, commanding him by the authority of a father, to
 meete him at a certaine day appointed at the Citie of *Verona*,
 in the dominion of the Venetians; at which Towne he
 promised to stay for him, as hee went towards *Germany* to
 the Emperour: and for his sonnes more securitie, hee pro-
 cured a safe conduct from the Duke and Signory of *Venice*;
 that his sonne might goe and come without danger of life
 or libertie. *Galeacius* receiuing the letters, and being resol-
 ued by his ovvne conscience, and them to whom he impar-
 ted the matter, that he might not any vvay vvith good con-
 science disobey so reasonable a request, and lavvfull a com-
 mandement of his father, answered that hee vvould goe;
 although he feared that by this meeting, and talke of his fa-
 ther and him, his fathers minde vvould but be more vehe-
 mently exasperate against him: for he firmly resolved a-
 fore he vvvent, that all the threatnings, entreaties, counsels,
 and temptations that his father could deuise, should not
 stirre him one inch from that course of Religion, whereby
 he had begun to serue the Lord. With this purpose he de-
 parted *Genewa*, Aprilis 19. 1553. furnished vvith heauenly
 fortitude, assisted with the prayers of the Church, and armed
 with constancy, and with the sword of Gods word; whereby
 he hoped to sustaine and beate backe all the darts of temp-
 tations

Caracciolus, Marq. of Vico. 41

tations whereby he knew he should be assaulted. Comming to *Verona*, there he found the Marquesse his father, who receiued and vsed him kindly, though hee could not but manifest in his countenance the inward anger and griefe of his heart. After a few salutations, the father began with all his cunning to deale with him about his returne home againe, laying open to the full, that perpetuall infamy, which was sure to fall on his house and posteritie, vnlesse that *Galeacius* did preuent so great a mischiefe: which (saith he) thou easily mayest doe, and of right oughtest to doe: and I know thou wilt doe, if there be in thee but one sparke of naturall affection to father, wife, or children. *Galeacius* the sonne, with such reuerence as was due to his father, answered with all submission, that his bodie and estate is his fathers, but his conscience is the Lords: and tels him he can by no means returne home, but he should make shipwracke of a good conscience: he proues it to him by good reasons, and such as his father could not resist; and therefore humbly entreats his father, that seeing his desire is onely to obey the Lord, and saue his soule; that therefore hee would not vrge him to respect more the good estate of his children, then the glory of God, and his ovvne soules health. The Marquesse perceiued hee laboured in vaine to remoue his sonne from his resolution, which he iudged to be nothing but a peruerse stubbornnesse against the Catholike Religion, as he thought, and therefore with griefe of minde ceased that sute; and imparted to him the cause of his iorney to the Emperour: strictly enioyning him that hee should not returne to *Genewa*, but abide in *Italy* till he had obtained his sute at the Emperours hand, and was returned out of *Germany*; which thing *Galeacius* promised and performed: for he abode in *Italy* vntill August: at vvhhat time he had notice that his father had preuailed in his sute before the Emperour. During which time, one *Hieronimus Fracastorius*, *Hieronimus Fracastorius*, a notable Philosopher, Physitian, and Poet (being procured and set on by the Marquesse) dealt with *Galeacius* with all his might and eloquence, to perswade him to yeeld to
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his father; adding withall, that that new sect (as he termed it) was false and deceitfull, and not worthie to be beleued. *Galeacius* heard all he could say, and answered him point by point: and finally, by the pure simplicity of the word of God, he so satisfied him (though he was both wise and learned) that he willingly held his tongue; and at last friendly entreated him, that he would not be angry for that his importunitie and boldnesse with him.

CHAP. XVII.

Of his returne to Geneva, where hee founded and settled a forme of discipline in the Italian Church.

THUS *Galeacius* hearing of his fathers successe, returned with a ioyfull heart towards *Geneva*; for that he saw his father deliuered from the feare of that infamie, vvhich the confiscation of his goods, and forfeiture of his lands, might haue brought vpon his family: and therefore hee hoped he would be the lesse moued against him. Wherevpon settling himselfe downe againe at *Geneva*, and deuising how to spend his time in doing good; he began to consider seriously of settling the discipline in the Church of the *Italians*, which was then at *Geneva* (for thither had a great number of *Italians* transported themselves and their families, for Religions sake, flying the tyranny of the vnholie inquisition.) And about that time it fell out firly that *Caluine* going Embassadour from *Geneva* to *Basil*, in causes of Religion, and other matters; entreated *Galeacius* to beare him company: whereunto he willingly condescended. At *Basil* he found an *Italian* called *Celfas*, whose right name was *Maximilian*, and vvas descended of the noble house of the Earles of *Martinengo* in *Italy*: this man had got a great name in *Italy* amongst the Papists for his eloquencie and speech, and lately by the mercy of God was escaped out of the mire of popish superstitions. *Galeacius* right glad of him, perswaded him to breake off the purpose that he had for

for *England*, and goe to *Genena* with him, where he might liue in the fellowship of a great number of his country-men, *Italians*, and enioy the benefit of the company, conference, and familiarity of many worthy men, but especially the most sweet acquaintance of that great *Caluine*, and all those, with the liberty of a good conscience. The good gentleman yeelded, and so they comming to *Genena* by their industry and good meanes (together with the helpe and direction of *Caluine* in all things) that forme of discipline was established in the *Italian Church*, which at this day standeth and flourisheth in the same Church, and remaineth recorded in a booke for that purpose: and *Maximilian* the Earle, of whom we spake afore, was the first Pastor elect of that Church, and vndertooke the charge, purely to expound the vvord of God, and to administer the Sacraments that Christ left behinde him, and to watch over that flocke and people: certaine Elders were adioyned as assistants to him, to whom was committed the care of the Church, to looke to the puritie of doctrine and life in all estates; the principall of the Elders was *Galeacius* himselfe, vnto vvhom the honor is due of bringing to passe so worthy an enterprise, and the rather for that by his authoritie, diligence and watchfull care, hee preserued the same in good and sure estate all his life-time; and after him it hath continued, being deriued to others, to the great good and profit of many soules. And thus he passed this yeare 1554. with ioy and comfort.

CHAP. XVIII.

The third temptation to draw him away: liberty of conscience offered him by his vncle, Pope Paul the fourth: which after many temptations of flesh and blood to the contrary, at last by the assistance of Gods grace he refused.

NExt succeeded in order the yeare 1555. wherein Satan assaulted him with new stratagems and deuices: for
H 2 that

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that yeare his vncle which was *Paulus quartus*, his mothers brother, attained the seate of the Papacy of *Rome*, whereby the Marquesse his father conceiued good hope, by this meanes either to draw his sonne home againe, or at least to procure him liberty of conscience, and leaue to liue in some Citie of *Italy*, where he might enioy the societie of his wife and children, and they of him. Whereupon hauing occasion of businesse to trauell that way, he sent letters to his sonne to *Genena*, commanding him to meete him at *Mantua* in *Italy*, and for his easier dispatch hee sent him prouision of money for the iourney. *Galeacius* obeying againe his fathers will, tooke his iourney from *Genena*, and came to *Mantua* the fifteenth of Iune, where hee vvas entertained by his father vvith more then ordinary kindnesse, and in more louing manner then heretofore vvas accustomed. And at last hee opened his minde vnto him, the substance and effect whereof vvas: that he had obtained of his vncle, who now was Pope, a dispensation for him; whereby libertie vvas granted him, to liue in any Citie vvithin the iurisdiction of the Venetians, where soeuer he would, vvithout any molestation to be offered him, about his Religion or conscience. His father tels him that if he doe this, this will be a greater solace to his old age, then his departure and absence hath beene grieve vnto him: besides all this, the good olde man most earnestly entreated him (though hee vvas the father, and spake to the sonne) that he vvould gratifie him in this his request: and added many beseechings, vvho in any lawfull thing might by his authoritie haue commanded him: and euery vvord that he spake vvas so seasoned, as comming from the affection of a father; and at last with many strong reasons perswaded him not to reiect this so extraordinary a fauour offered him by the Pope in so speciall and rare clemencie, vvhereby he might without hurt to his conscience liue more commodiously then euer afore, and be restored to his former honor, and place, and estate: and recouer the former loue and estimation of all his friends: yea, and of many strangers,

gers, vvho hearing of this his obedience to his father, would loue him for it, vnto vvhich obedience to me (saith the father to his sonne) thou art bound, both by the bond of nature, and by the lavv and word of God, which thou so much talkest of, and vrgest to me: therefore, saith he, if there be in thee either sparke of naturall affection, or any Religion and conscience of thy durie, thou wilt yeeld vnto me in this, especially seeing thou mayest doe it without hurt or endangering of thy conscience and Religion. This talke and request of the Marquesse diuersly affected *Galeacius*: for the thing he requested, and the reasons he vrged seemed to be such, as he could vvith no good reason contradict them; and yet he durst not presently entertaine the motion: besides that, the presence, authority, and reuerent regard of his father, the vehemency and affection of his minde, and especially the naturall bond and obligation, vvherein the sonne stands tied to the father in things lawfull and indifferent (especially when by that obedience no violence is offered to a good conscience) all these did greatly moue him. Also naturall and carnall reason for their parts, assaulted him no lesse violently with such kinde of arguments, as for the most part preuaile with all men. For his father offered him yearly reuenues, competent and fit for his estate, the solace of his children, and society of his wife: which two things he desired aboue all pther in the vvorld. So that to this motion and request of his father the Marquesse, *Galeacius* knew not vvell vvhat to ansvvere, on the sudden, but stood for a time musing and doubtfull what to say; and the rather, for that he then vvanted his speciall friend, faithfull *Caluine*, with whom he might consult in so weightie a cause. It seemed to him impious and vngodly, not to yeeld to his father in so lawfull and reasonable a request, and he saw no vvay how he might deny it, but he must needs incurre and vndergoe his fathers extreame displeasure: and yet how hee might yeeld to it with safety of conscience hee much doubted; for he feared that more danger to his profession and Religion, and consequently more hurt to his soule might

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hereupon ensue, then he could presently perceiue: so that he stood altogether vnresolved in his owne reason what to doe; therefore in this extremitie he denied himselfe and renounced his owne wit, and in humble and feruent prayer beooke himselfe in this difficultie to the blessing and direction of his God and Sauour, the author and true fountaine of vvisdome and constancie: humbly crauing of the Lord to assist him vvith his holy Spirit, that in this extremity he might aduise and resolve of the best and safest course for Gods glory and his owne sound comfort. (O how truly sung that sweet singer of *Israel*, King *David*, when hee said, *How happy and blessed are they that feare God, for God will teach them the way they should walke in?*) *Galeacius* found it most true in his owne experience; for vpon this his submission and prayer, the Lord from heauen resolved him in this sort: That seeing the Pope did (Antichrist-like) directly oppose himselfe to Christ, and his Religion and Church; that therefore he might by no meanes sue for, or accept any fauour at his hands, nor be by any meanes beholden to him at all. Because, what shew of seruice soeuer was done to him by the enemye of Christ, seemed to be taken from Christ himselfe. Further, Gods Spirit perswaded him it carried too great a shew of Apostasie, or back-sliding; to forsake the company of godly professors, and the fellowship of Christs Church; and to liue amongst Idolaters in the midst of all abominations. The same Spirit of God set before his eyes that scandall and offence vvhich this fact of his would breed in the minds of the faithfull: which would thinke that he had taken his farewell at Religion, and would now shake hands againe, and renue his acquaintance with his old friend the world: that he had lightly esteemed the spirituall blessings and heavenly ieuvels of graces, vvhich God distributeth daily in his Church; and vvould now betake himselfe againe to the old affections of his flesh. The same Spirit resolved him, that thus to forsake the ordinary meanes, and to deprive himselfe of the true vse of the Word and Sacraments, and to liue in a place vvhere vvvas nothing

nothing but Idolatrie, was to tempt God in the highest degree. God likewise opened his eyes, that he perceived the sleight of Satan by this his fathers drift: namely, to entangle him againe in the net of worldly cares, to wrap his minde in the snares of *Italian* pleasures; and so to daze his eyes with the honors, and pleasures, and sensuall delights, which once he had beene brought vp in, that his Religion might decay by little and little, and that all godlines might by the heat of these new pleasures, fall and melt away, like as waxe before the fire: and lastly, the Lord vpon his prayer granted him the wisdome of his holy Spirit, to answer all his fathers obiections, and confute all his arguments. And amongst many other, he earnestly entreated his father that he would not doe that vnto him, which afterward he would repent that euer he had done: namely, that he would not be a meanes to make him a prey to the Papists; which had confirmed for a law, and ratified it by many examples, that promise, faith, nor oath, is to be kept with any man vvhom they call Heretikes. Whereupon, said he, it is better for me, and more ioy to you, to liue as I doe with this poore estate, then with hope of better to endanger my life, and so our whole posterity. By these, and such like perswasions it pleased God so to worke vpon the Marquesse, that he was overcome in this sute, wherein he supposed to haue preuailed; and therefore he yeelded against his will: and so with a sorrowfull heart he returned to *Naples*. And as hee went, hee certified the Pope the obstinacie of his sonne, and so the father and the vncle bewailed together their ill successe.

C H A P. XIX.

Of his acquaintance with Franciscus Portus, and the Religious Dutches of Ferrara, in his returne home to Genewa.

BVt in the meane time *Galeacius*, after he had accompanied his sorrowfull father somewhat on the vway, returned vvith a full glad heart; and came to the Citie of
Ferrara:

Ferrara: where he was ioyfully receiued of *Franciscus Portius*, a noble and renowned man for learning, and who afterwards taught publikely at *Genewa*, many yeares, and read the Greeke Lecture, with great profit to the audience, and praise to himselfe. This *Portius* brought *Galeacius* into acquaintance with the noble Dutches of *Ferrara*, who entertained him honorably: and after much conference had with him of the alteration of his Religion, of the successe of his long voyages, and tedious iourneyes; of the Church of *Genewa*, of *Caluine*, and of many chiefe points of Christian Religion; shee dismissed him, and left him to his iourney; but not without all courtesies that shee could afford him: and namely for one, to relieue the length and tediousnes of the way, she lent him her owne chariot: and thus *Galeacius* was conueyed in the chariot of so great a Princesse as farre as to the towne of *Francolinum*: from whence having a pleasant ride downe the riuer of Po, or Padus, he came by water into *Venice*: where taking ship and crossing the sea, he went thorow *Switzerland* to *Genewa*, and thither came the fourteenth of October in the same yeare; the whole Congregation, and especially his chiefe friends, reioycing with ioy vn-speakeable, for the safetie of his returne. And thus this cruell tempests thus being ouer-blown, and now quieted, and Satan seeing he preuailed not by any of those forcible assaults; yet thought to trie him with one more, and therefore came vpon him afresh, like as a second fit of an Ague, stronger then the first: and by this Satan feared not but to giue him the ouerthrow, and to bring him home againe into *Italy*: and thus it was.

CHAP. XX.

The fourth assault that Satan used to bring him backe againe, was by his wife, who by her letters won him to come and meet her in Italy: which he yeelded unto, and gaue her meeting.

HIS wife *Victoria* burned in long loue and hartie affection toward her husband *Galeacius*, so that it cannot be vttered how vehemently she desired his company: whereupon she neuer ceased writing to him, and entreating him to returne againe to her and his children. But when she saw her womanly arguments and vaine scribbling did no good, at last she in all earnest manner desired him to meet her in some Citie within the territory of the Venetians, not farre from the kingdom of *Naples*. To this motion *Galeacius* yeelded: and thus the husband and wife promised to meet; but the ends that they aimed at were diuers: she hoped by her flattery and faire speeches, her teares and lamentations, to win her husband home againe: on the other side he was much more busie in deuising how he might perswade her to deliuer her selfe out of the filth of Popery, and come and dwell with him. With these resolutions they both going forward, she came to *Vico*, to her father in law the Marquesse. He came from *Genena* to *Lefina*, a Citie in *Dalmatia*. This *Lefina* is distant from *Vicum* an hundred *Italian* miles by water; and standeth iust ouer against *Vicum*; and the lea called the Venetian gulfelieth betweene them. *Galeacius* here abode and *Sinus Adriaticus* expected his wife: but at that time she came not as she had promised, and he expected. Yet he could neuer learne the cause of her staying at that time, nor what it was that moued her so to disappoint him; yet though she came not her selfe, she sent two of her eldest sonnes to their father; whose sight was most welcome, and their company most comfortable to *Galeacius*; but one way it grieued him the more; because the sight and company of them more affected him with the absence of his wife; for whose sake and company especially

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he had taken so long a iourney: therefore sending them soone after home againe, he went away sorowfull to *Genewa*. Where he had rested but a few daies, but another packet of letters came posting from his wife, beseeching him not to thinke much at her former negligence, and to vouchsafe once againe to come to the same place; where, without all fail, she would most gladly attend him, and solemnely vowed with large protestations she would not disappoint him. The request was very vnreasonable, and it was a hard case for *Galeacius* thus to spend his time, and to weary his minde and body in so long and dangerous iourneys, and to so little purpose as hitherto he had. Notwithstanding, one thing moued him to yeeld euen to this motion also: namely, a perswasion that he had, that when he first forooke his countrey, he did not fully discharge his dutie, in labouring to win his wife to haue gone with him; by explaining to her the chiefe heads of Christian doctrine, whereby she might possibly haue receiued some taste, and so haue taken some liking of true Religion: desiring therefore now, if it were possible, to make amends for his former negligence, he yeelded to goe. And so obtaining for his better security in going and returning, a passport, or safe-conduct, from the high Court of *Rhætia*; he departed from *Genewa* the seauenth of March, in the yeare 1558. and came to *Lasina* in *Dalmatia*, ouer against *Vicum*: where he had intelligence that the Marquesse his father, his wife, his children, and his vncles sonne (he of whom we heard before) were already come to *Vicum*, with purpose to haue beene by that time at *Lasina* with *Galeacius*; but they could not, by reason that a mariner of *Venice* had broken promise with them, and disappointed them: by reason whereof, and of other dangers of the sea, they could not as yet take shipping, nor durst venture over the water. Whereupon *Galeacius* not enduring patiently so long delays, resolved to goe himselfe ouer to *Vicum*. Such was his faith in the Lord, and his loue to his friends, that he respected not the imminent danger; but constantly relied on the Lords protection; knowing that no fleshly affections droue him

him to his iourney, but a sincere zeale to Gods honor, and the soules health of his kindred, and the discharging of his owne dutie vnto them; whereunto he was perswaded that he had a speciall calling.

CHAP. XXI.

Of his arriuaall at Vico, his fathers chiefe house, and his entertainment there: and what meanes were used to seduce him: and how his wife refused not onely to goe with him, but euen to lie with him, because he was an Heretike: being thereto, as she said, commanded by her Confessor.

And so arriuing, by Gods mercy, on the coast of *Italy*, not farre from *Vicum*, he gaue intelligence of his approach to his father the Marquesse; who presently sent his children to meete their father: and all his retinue to attend him into the castle; at whose entrance, it cannot be expressed how great ioy was in all that house and noble familie; and how all the Nobles and Gentlemen of his kindred and acquaintance reioyced at his returne; and began to cheere vp their hearts with a new hope, which hitherto had beene cast downe and oppressed with griefe and despaire. But aboue all other his wife (*Madam Victoria*) surpassed in ioy and new conceiued delight; hoping she had now recovered her most deere Lord and beloued husband, the onely comfort and the sweet solace of her life. All (but *Galeacius*) exceedingly reioyced at this meeting here; though indeed it greatly ioyed his naturall affection, to enioy the company of his friends, so many, so neere, and so deere vnto him; yet his ioy was tempered and allayed with a certaine doubting feare which ranne in his minde night and day. For the wise Gentleman well foresaw, that the fruition of that pleasure was but to last a while, and soone would haue an end: for the end of his comming was not that which they imagined: and every day new matters ranne in his head; the consideration whereof did not a little trouble him. He hath often since

discoursed vnto his friends, that all those dayes he liued in cōtinual feare, to be suddenly apprehēded, & cast into some filthy prison; where he should spend his daies in languishing and lamentations, without any solace of his friends: yea, and be vtterly debarred of the comfortable reading of Gods holy word. But returne to the matter. At his first arriuall he was entertained with much ioy on all sides, and many cheerful countenances and kinde welcomes. But alas, within a few daies all this mirth and ioy was turned into teares and lamentation, and vnmeasurable griefe: for when once he had opened to his father the Marquesse his constant purpose to perseuere in the truth of that Religion he had begun to professe; and that he would rather die in the defence of it, then be drawne from it; then alas, what sighing, what crying, yea what dolefull lamentation did it moue in them all! But then let the Christian Reader iudge what a troubled spirit and wofull heart that good man had in this so fearefull a combate betwixt the grace of God and his naturall affections; and what a torment it was vnto him, to see them all so neere and deere vnto him, labour to withdraw him from God; and to see his constancy in Religion so to grieue them, which was the ioy of his own hart. Yet taking vp with himselfe, as well as nature could, and comforting himselfe in his God, he afterward dealt with his wife in all louing and yet earnest manner, that she would follow him her husband, and delay no longer time, but come and liue with him according as the law of God and nature required: which if shee would doe, he promised her libertie of her conscience and Religion, to liue as she would. But for his owne part, he told her aforehand, as she should after finde; namely, that he was firmly resolved to liue and die in that Religion, which (by the hand of God leading him) he had vndertaken; and for the which he had forsaken countrey, kindred, and all those excellent and comfortable blessings of this life, which God had giuen him. Here I leave it to the Reader, but especially to the harts of such women, as being wiues, doe truly loue their husbands, to iudge with what sobs and heart-breaking the
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filly Gentlewoman heard these words of her husband, whom she now saw past all hope to be perswaded to stay with her; which she desired about all worldly things. Yet it appeared it was but in meere carnall and worldly respects, as the consequent shewed: for though she loved him and desired his company neuer so much; yet being a wife, worldly, wilfull, and indeed a right Papist, she answered him plainly (though with many teares) that she would neuer goe with him to *Genena*, nor to any other place, where was any other Religion, but that of *Rome*; and that shee would not liue with him as long as he was entangled with those heresies (as she called them) whereby it appears that shee was a carnall polirike Papist. She loved him, but where? in *Italy*; and there would liue with him, but not at *Genena*: and why? for in *Italy* hee might aduance her to the state of a Marchionesse; in *Genena* he could not: there she might liue with him a life full of all delights; but in *Genena* a hard, base, and obscure life, and subiect to many outvard dangers and miseries. In vvhich respect it was that she was so instant vpon him to stay with her. But the conclusion was, her desire was to enioy him and *Italy* both: but rather then she would leaue *Italy* and the delicacies thereof, she chose plainly to forsake him; and to vvithdraw the duty of a wife from him. For it may in no case be omitted (which afterward he imparted to some his intirest and most inward friends) that she euen then, and there denied him that duty which a wife is bound to yeeld to her husband by the law of God and nature: that is, she would by no meanes giue him due beneuolence, nor consent to lie with him as man and wife: and gaue this reason; that shee vv as expresly forbidden of her Confessor, vnder pain of excommunication, because he was an heretike. Where behold Popish Religion what it is, that can separate man and wife for disparity in Religion; and can discharge men and women from those duties of marriage, with which God hath charged them. How this monstrous vnkindnes and vnwomanly answere pierced his hart, let any Christian man iudge, whom God hath honored to be an husband. Yet he ouercame and

euē deuoured all these tormenting griefes, and beare them with an inuincible constancie and quietnes of minde. Yet he purposed not to beare so great an iniury for euer, but to redresse and helpe it, if it were possible: and therefore he further proceeded with her, and openly and plainly denounced to her, that vnlesse she would yeeld him that matrimoniall duty, which by Gods law she ought: namely, to eat, and lie, and liue with him; it would be a cause to make him sue out a diuorce against her, and so procure a finall separation; which if she were the cause of, she might thanke, or rather blame herselfe, who withdrew her necke from that yoke of dutie towards him, which marriage required, and which he for his part said, he would neuer haue done to her, though her Religion vvas so farre differing from his. Yet notwithstanding, he said, that she first refusing him, hee had then iust cause to refuse her, vvhich had first by refusall of that dutie, refused her selfe as it were, and denied her selfe to be his wife. And so he concluded with her, that vnlesse shee vould be his wife, he would no longer be her husband. This protestation no doubt, amazed and troubled her not a little, and vexed the silly vvomans minde; especially for that he was, and had alvvayes beene such a husband to her, so good and kinde, and euery way so well deseruing, that she loued him as her owne eyes (therefore more vvas shee to blame, that she esteemed him not as the light of her eyes:) but though this troubled her sore, yet it moued her not to her dutie; so good a scholar vvas she in this Popish learning, that shee vould rather incurre her husbands, yea, Gods displeasure, then her Confessors; and rather breake their commandments so holy and iust, then his, vvhich vvas so vngodly, and so vnreasonable: and it also lesse preuailed with her, because shee imagined hee vould not so doe (though hee spake so) but onely did it to feare her, and so in feare hereof to make her yeeld vnto him.

CHAP. XXII.

Seeing he could not reclaime his Lady, he resolved to returne to Geneva: and of the grienous temptations he endured: where he tooke his last farewell of his father, wife, children, and friends: and of his heavenly courage, in bearing and passing thorow them all.

VHen therefore the good gentleman saw all things so farre amisse, that euen his wife was against him of all other, and gaue him a deeper wound then all other his friends; denying him that society and fellowvship which the bond of marriage yeeldeth, and seeing that the time passed vvithout any good doing, but rather to the encreasing of grieffe on all sides; he therefore resolved to depart, and so calling his vvife *Victoria* againe, he iterated vnto her his former protestation; and so bad her take it as his last warning. The dolefull day of his departure being come, he held on his purpose, and so entred into the chamber of his father the Marquesse to doe his duty vnto him, and to take his leaue: Who seeing his sonne past all hope of recouerie, quenching his fatherly affection in fury and raging madnes, like a frantike or desperate man, reuiled him in most dispitfull termes, and at last giues him his farevvell with many a heauy and bitter curse. This so strange and extraordinary persecution, did this good gentleman suffer for Christs sake; and it is maruell that it did not cause him to looke backe againe, and turne his course. But it vvas Gods doing that his father should vse these extreame and violent curses, rather then to goe about to vvinne him by allurements and gentle perswasions: for he hath often vsed to tell his friends, that this monstrous inhumanity and vnnaturalnes of his father, did rather confirme and settle his minde; his nature being rather to be led then drawen, and rather to be wonne by friendlines and faire meanes, then to be vrged by extremities. But God vvould haue his seruant to be tried by both meanes: namely, the allurements of his wife, and the minacings

tings of his father. Thus God would purge him in the fire of all kinde of remptations. And thus by the power of Gods grace hauing palled thorow this fire, behold a hotter is to be ventured on. Departing his fathers chamber, with that burden of curses (which the Lord turned into blessings) he came into the great Chamber, and so into the Hall; where hee found his wife, his children, his vncles sonne (afore spoken of) diuers Noble gentlemen his kinsfolkes, and some his ancient familiars and domesticke friends: all fraught vvith griefe, and making heauy cheere; nothing was heard but sighes and sobs, and cries; nothing was seene but teares and wringing of hands: his wife embracing him, and taking him about the necke, beseeched him in most louing and most pitifull manner, that he would haue care of himselfe, of her, and of all his children, and vvhole house; and not so vvilfully to cast them all away. His yong children all vpon their knees, vvith armes stretched out, and hands holden vp, and faces svvolne vvith teares, cried vnto him to haue pity on them his owne bowels; and not to make them fatherlesse before the time. His cosen and other kinsmen, with heauie countenances and vvatry eyes, looked ruefully on him; and though for griefe they were not able to speake one vvord to him; yet euery looke, and euery countenance, and euery gesture was a loud crie, and a strong entreaty, that he would stay, and not leaue so ancient and Noble a house in such wofull and desolate case. No vvord, can suffice to expresse the griefe of that dolefull company, nor that lamentable departure that there was to be seene. Vnutterable vvvas the griefe on their side, and vnspakeable was the torment and temptation which the Noble gentlemen felt in this agony, vvhen hee must either leaue Christ Iesus, or leaue all these for him. But amongst and aboue all, there vvvas one most lamentable sight, vvwhich vvould euen haue wrung teares from an heart of flint. Amongst all his children, hee had one daughter, a towardly and goodly yong gentlewoman of twelue yeares old, who crying out amaine, and wallowing in teares, fell dovvne, and catching fast hold about his thighs

thighes and knees, held him so hard, as hee could by no meanes shake her off: and the affection of a father wrought so with him, as hee could not offer vvith violence to hurt her; he laboured to be loose, but she held faster; he vvent avway, but she trailed after, crying to him not to be so cruell to her his childe; who came into the world by him. This so wonderfully vvrought vvith his nature, he being a man of a most louing and kinde affection; that he hath often reported, hee thought that all his bowvells rovvled about within him, and that his heart would haue burst presently, and there instantly haue died, his childe so hauing him fast about the legges. But notwithstanding all this, he being armed with a supernaturall and heauenly fortitude, he brake thorow all these temptations, and treading vnder foot whatsoever might hinder him from Christ, he escaped out of this perillous battell a glorious conquerer; and so leauing that sorrowfull house, and dolorous company, he came vvith speed to the shore: where presently taking shipping, he caused them to hoist vp sailes towards *Lafina*, with a turmoiled and distressed minde, one way surcharged with sorrow, to remember the manner of his departure; another vvay surprized vvith ioy to remember that hee had escaped. And euen as a ship in a tempestuous sea, the boisterous vvaues tossing it vp and downe, is throwne about, sometime touching the clouds, sometime plunged into the depth: So no doubt, the noble minde of this yong Marquesse was no lesse distracted with contrary cogitations; being, as it were, in a labyrinth of distempered affections: sometimes he could not but remember that lamentable estate wherein he left his father, vvife, and children: he often imagined he vvas still amongst them, he thought he heard them cry and call vpon him; hee thought hee still felt his little deare daughter clasping him about the legges, and trailing after him; neither could he containe, but breake out into teares; neither could he for his life but often looke backe at that Princely house, with all those goodly Orchards, Gardens, Granges, fields and teritories: to all vvich he was the onely heire

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apparent; yet all, which hee saw he must leaue for Christs sake. But one thing pierced his heart, to see his wife, and children, and other his alliance standing on the shore; who when they could not speake to him, looked at him; and when they could not see him, ceased not to looke after the ship as long as it was in sight; neither could he refraine, but with a wofull countenance looke at them againe, as long as he could discerne them: and withall he called to minde the bitter words, and heauy farewell, which the Marquesse his father gaue him at his departure: all which cogitations running in his head, did doubtlesse wring from his sorrowfull heart many a deepe sigh and heauy grone, and many a bitter teare from his watry eyes: and yet notwithstanding all these, the spirituall strength and courage of his minde was constant and inuincible. And euen as a good Pilot in a raging sea, when clouds and darkenesse, thunder and lightnings, storme and tempest runne together, and tolle the ship from waue to waue, as lightly as a ball from hand to hand; yet for all that he sits still at the helme, with vndanted courage, and markes his compasse; and by his courage and skill together, keepes on a right and stedfast course thorow all the rage of sea and weather: euen so this our thrice noble *Galeacius* taking hold of the holy and heauenly anchor; namely, a liuely faith in Christ, and a stedfast hope in God, hee surmounts the clouds, and fixeth those anchor-holds in heauen and looking stedfastly with a spirituall eye, at the true load-starre: namely, Christ Iesus and the hope of eternall happinesse; he directs his course towards the same with an heroicall spirit, and heauenly resolution thorow the tempestuous waues of those fearefull temptations: and the ship that carried his body, did not so fast transport him from delicate *Italy* towards *Dalmatia*, as the ship of heauenly constancy and loue of God withdrew his minde and meditation from all naturall respects and worldly delights, and made it mount aloft in holy contemplation. And thus the presence and grace of Gods Spirit, hauing overcome the power of natural affections; he began to cheere vp himselfe after this tempest:

tempest: and first of all, bending the knees of his heart to the eternall father in heauen; he yeelded his Maiestie most hearty thanks, for that he had furnished his soule with such a portion of his grace, as to withstand and conquer Satan in such a perillous battell: and for that he had deliuered him from the danger of Popish thraldome, from the Inquisition, and from that perpetuall imprisonment both of conscience and body, which the Popish Church would haue brought him vnto, had he not thus escaped their hands. He likewise praised God vnfainedly, that he vouchsafed to giue him time, opportunie, and grace to discharge that duty to his wife the yong Marchionesse, which at his first departure he had omitted, and which oftentimes hee had with great griefe bewailed, and that he had enabled him to omit nothing which might haue perswaded her to haue left *Sodom*, and to haue vndertaken with him this blessed pilgrimage towards the heauenly Ierusalem. The remembrance of these things much refreshed his troubled minde. It also much contented and satisfied his conscience, that vpon that monstrous and vndutifull behauiour of his wife toward him (spoken of before) he had made that protestation which he did: namely, that he would vse the lawfull meanes to be diuorced from her, who had first of all diuorced and cut off her selfe from him, by denying that duty of loue, which the wife may not deny to the husband, nor the husband to the wife: he perswaded himselfe that this protestation would worke well with her, and make her more conformable to her dutie, when she had aduisedly thought of it.

CHAP. XXIII.

Of his journey home againe by Venice, and thorow Rhetia, Switzerland; and his safe arriuall at Geneva: and of the great ioy he brought to the Church by his safe returne.

Reuiving his troubled spirits with these cogitations, he arriued at *Lesina* in *Dalmatia*, which is the counerey ouer against *Italy*; from whence he passed in a very quiet passage, and calme sea to *Venice*: where he found many faithfull seruants of God, and good Christians; vvhoe hauing heard afore that he was gone to *Vicom*, were exceedingly afraid, for that imminent and ineuitable danger they saw he was in, either to haue his conscience a slave to Popish vanity, or his person a prisoner to Popish cruelty; therefore they ceased not to pray for him night and day: and yet for all that they feared greatly what would become of him. But when now at last they saw him returne, both sound in conscience, and safe in person; and such a glorious conqueror ouer Satan, and ouer so many strong remptations, vvith which the world and naturall affections had assailed him: their feare was turned into comfort, their sorrow into ioy, and they all glorified the Lord for him. And so after mutuall comfort giuen and receiued, he departed from *Venice*, and trauelled thorow *Rhetia* and *Switzerland*; where he visited the Churches of the Protestants, and comforted them greatly vvith his presence, and by telling them vvhat great things the Lord had done for him: and so by the good hand of his God vpon him, he came in safety to *Geneua* the fourth of October, in the yeare 1558. His safe arriuall brought exceeding ioy to the whole Church there; but especially to the *Italian* Congregation: for his long absence had brought them into some suspence and doubt, not of any alteration of his Religion, but of some cruell and false measures to haue beene offered him by the deceitfull Papists. But when they saw him so safely returned, vntoucht in conscience, and unhurt in his person; and that he had passed

passed so many pikes of temptations, which they knew had beene pitched against him; they gaue great thanks to the Lord for him. But when he had discoursed vnto them particularly the whole course of the proceedings: first, what a strong battery of temptations and assaults the diuell and the world had planted against him, then how manfully hee fought and withstood, and at last ouercame them all; they fell into admiration of so rare constancie, and thought him worthy of all honour, to whom it is giuen (as the Apostle saith) to suffer so much for Christ, and for Religions sake; and in all earnest manner they magnified the singular grace and mercie of God tovvards him, and tovvards the vvhole Church in him, which had not suffered his seruant (this noble *Galeacius*) to be seduced out of the way of that holy calling, whereto the Lord had called him, and who had deliuered him from so subtil a traine, laid by the policy of the enemy Satan, to haue intrapt his soule and conscience, by overturning him in the race of his Religion: and they all acknowledged that this Noble and godly Gentleman found it verified in himselfe, which the Kingly Prophet saith in the Psalme: *Because hee hath trusted in me, therefore I will set him free: I will be with him in his troubles, I will deliuer him, and crowne him with honor:* and in another place, *hee that trusteth in the Lord shall neuer be confounded.* And thus the Church receiued a double benefit by him: for first, his practise was an example vnto them all, of a most extraordinary and heavenly constancy in the loue and profession of true Religion: secondly, the mercifull dealing of the Lord with him, was a notable confirmation of their faith, and an encouragement to them to perseuere and stand to the truth, with assurance that the Lord himselfe would stand by them.

CHAP. XXIII.

Certaine yeares after his returne to Geneva, he begins to feelee in himselfe a necessitie of marriage: he delinere his case to Calvin, who refused to consent: the matter is referred to the Churches of Switzerland, and by them he is resolved that hee is free from his first wife, and may marrie againe.

AND thus with vnspeakeable contentment in his owne conscience, and with publike ioy and thankesgiuing of the vvhole Church, hee settled himselfe at *Geneua*, in his former priuate and quiet life. Where after a fevv yeares he began to finde in himselfe some reasons, which perswaded him to thinke it needfull for him to liue in the estate of marriage: and therefore hauing thus long waited, and expected a more wise and dutifull answere from his wife; and perceiuing by her not answering, that shee still persisted in that monstrous and vnnaturall wilfulnes, which her blinded Popish minde had formerly vndertaken, by the perswasion of her blinde and Popish guides: he therefore purposed to take such course for his remedie, as by the law of God and his Church should in that case seeme allowable: namely, to be diuorced from her, who for her part had broken the bond, and vntied the knot of matrimony. And first of all, he imparted his minde and purpose to Master *Caluine*, and craued his godly and wholesome counsell in a case of so great importance. His counsell was first of all, that it vvas more conuenient and lesse scandalous to the enemies of Religion, if he could abstaine. But the Gentleman replied, that the case was so with him, as he could not abstaine, and gaue him many weightie reasons, which drew him to marriage; and withall participated vnto him some secret reasons, for the which he affirmed it was altogether necessary for him to marry. Holy *Caluine*, as he vvas a man indued from God vvith sharpenesse of iudgement, and a wise and discerning spirit: so he foresaw plainly that many vvould
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speake euill of the fact, others vvould take offence at it, some vvould plainly condemne it, and speake euill of Religion for it; and the rather because (as he truly said) very few did rightly conceiue the full truth in the doctrine of diuorcement: but fewest of all vvould or could know the vvhole circumstance of this particular fact. Hee likewise vvifely considered that the like president vvvas seldome seene, especially in the *Italian* Church, vvhereof this Gentleman vvvas a principall member, and of speciall account, both for his nobility, birth, and descent, and for his zealous loue to Religion. All vvvhich considerations, vvith diuers other, made reuerend *Caluine* not too easily to subscribe to this purpose and motion of *Galeacius*. Notvvithstanding, vvhen the Gentleman vrged him out of the vvord of God and good conscience, vvith arguments vvvhich he sawv and confessed he could not sufficiently answer; therefore lest he should burden and trouble the conscience of so good a man, vvvhich alledged for himselfe, that he vvvas driuen by necessitie to that course; he yeelded thus farre to him: that if he vvould repaire vnto the learned and reuerend Diuine *Peter Martyr*, and aske his opinion, and the opinions of all the learned and chiefe Diuines of *Rhaetia*, and *Switzerland*; and desire them seriously to consider of it (as in a matter of such moment, and of so great consequence, it was requisite) and then set downe their iudgements in the matter, and the reasons mouing them thereunto; he promised that he vvould also subscribe vnto them, and most vvillingly yeeld vnto him vvhat libertie soeuer they did allow him: alwayes prouided, that he also should submit himselfe vnto their censure, and stand to the triall of their iudgements in this case. *Galeacius* most vvillingly yeelded hereunto, as vvho desired nothing, but that vvvhich the Lord by his word, and by the voice of his Church, should allow vnto him; and so taking the course that *Caluine* had aduised him, he caused letters to be drawen and sent to *Zurich*, *Berne*, and other the Churches of *Switzerland*; opening the whole circumstance of the matter, and expounding the case truly and

and fully; and humbly craued the iudgement of the Church in a case of conscience so great and doubtfull. The chiefe Preachers and most learned Diuines yeelded to his honest and godly request, and assembled about it: the matter was much and long debated, and argued at large on both sides: and after mature deliberation, and sufficient consultation had; it was concluded and agreed on by them all, with one consent, that hee might with safe conscience depart from that wife, which had first of all on her owne part broken the bond, and dissolued the marriage knot: and for the prooffe of this their opinion, many causes and reasons were allea- ged and laid downe out of the Scriptures, Fathers, Coun- cels, and out of the Ciuill Law, which is the law almost of all countries in Christendome. All which (both their conclu- sions and their reasons) were put in writing, and are regi- stred and safely recorded; and are kept to this day readie to be shewed to whomsoever and whensoever need shall so require: for it was thought good by the Church so to doe; both for that the case was extraordinary, and would be sini- sterly spoken of, and censured by many; who knew not suf- ficiently how it stood: and especially for the preuenting of any slander or cauill, which the enemies might object a- gainst our Religion.

CHAP. XXV.

By publike sentence of the Church, and iudgement of the law, he is diuorced from his former wife; and after a time he marri- eth a French Gentlewoman, a widow, of about fortie yeares of age, himselfe then being about three and fortie.

Galeacius hauing thus laid his foundation, proceeded further; but still with the consent of the Church, and obseruing the due forme of Law, and the ordinary course of Iustice in such cases, hee craued publikely of the Magi- strate that he might be diuorced, that is, that he might be pronounced to be free and discharged from that wife, who had already cut off her selfe from him. The Magistrate considering

considering the truth and circumstance of the case, together with the iudgement of the Diuines, whereunto also was agreeable the iudgement of the Law, graunted vnto him, as by his aduocates it was required; and so in publike Court, and by sentence definite, and irreuocable, he vvas diuorced, and vvas pronounced to be free, and discharged of his former wife *Victoria*; and that it vvas lawfull for him, and in his choice to liue vnmarried, or to marry, as he himselfe would. After which liberty obtained, he imparted the matter to his friends, and applying himselfe to thinke of another Wife, he asked their aduises in this point also. And herein hee tooke that course, vvhich generally men in the world take not: for in his choice he respected not so much wealth, birth nor beauty, but onely to finde a fit companion of his life, and such a one, as with whom he might lead that which remayned of his life, in a comfortable contentment, in tranquillity of minde and peace of conscience; that so hee might the more cheerefully serue the Lord, and waite for the comming of Iesus Christ. Which course of his is more to be noted, especially in so great a man, and so honourably descended; and the rather to crosse and controule the carnall and vworldly courses, which men for the most part, and women also, obserue in their marriages; respecting those things first, which should be last, and that last, or not at all, which should be first and aboue all. *Galeacius* continuing this his purpose, and looking about for his choice, the providence of God (which doth neuer faile his children, especially in so great matters) did offer vnto him a fit opportunitie. For so it vvas that at the same time, a certaine Gentlewoman of *France*, a vvidow came from *Rome* to *Genena*, for true religions sake, which she loued and professed, and for the loue of it left her Country, and came thither for liberty of her conscience. Shee vvas a matronely, and a graue woman, and well reported of for her modesty, honesty, feare of God, and for manifold good qualities: her name was *Anna Frencoria*, and was about fortie yeeres of age. All which circumstances *Galeacius* vvell obseruing, thought her a fit and conuenient wife for him: and

so with the consent and liking of other his good friends he tooke her to vvife, and married her the sixteenth day of Ianuary, in the yeere 1560, and in the three and fortieth yeere of his age: and they liued together many yeares after with much comfort one of another, and in an excellent agreement, being both of the same Religion, and of one minde; alwayes drawing in one yoke, and bearing one burthen, diuiding it betwixt them, whether it was ioy or sorrow: so that the vnquietnesse of his life past was now recompenced with a life full of all contentment; and so louing her, and being truly loued of her, they spent their dayes in mutuall comfort, solacing themselves in their quiet and priuate life, and ioying in the mutuall faithfulness and loyaltie which one performed to another. *Loe, thus shall the man be blessed that feareth the Lord.*

C H A P. XXVL

Of his course of life after his marriage: his frugallitie.

NOW being married, hee laboured to deliuer and disburden himselfe of worldly cares; and therefore hee prescribed to himselfe a sparing and frugall course of life, resolving to keepe himselfe within the compasse of his reuenue, which although it vvas as much againe as it vvas afore, by his vviues dowry, yet by many other hinderances vvas farre lesse then heretofore it had beene. And first for his household, his care vvas to haue it little as might be, and therefore for his seruice and attendance, hee onely kept two maid-servants: and for himselfe, he led his life in great sobrietie, and in very meane estate, yet alwayes free from sordid baseness, and alwayes keeping a seemely decorum, neuer vvan-ting any thing that vvas necessary, nor hauing much that vvas superfluous. His attire vvas plaine and homely, but alwayes comely, cleane and handsome: and hee that in his owne country might haue beene Lord of so many tenants, and commander of so many Seruants, did now vvalke the
streets

His seruants
but two.

His attire
plaine, but
comely.

Caracciolus, Marq. of Vico. 69

streetes of *Genewa* alone, often not hauing the attendance of one man: yea, he would not disdaine to come himselfe into the Market, nor thinke scorne to prouide himselfe of necessities: and somtime would buy and carry home fruits, hearbs, rootes, and such other things. And this course of life, together with libertie of true religion, he esteemed greater happinesse then the Marquesdome of *Vicum*. And although by this course of life hee could scarce be discerned from an ordinary man, and from the common sort of people: notwithstanding in his countenance appeared that grauity, in his gestures, behaiours, and in his whole body shone that comely maiestie, as any wise man to haue seene him, and well considered him, would haue presently iudged, that he came of noble race; and that he had beene fit for the greatest employments of the vworld: vvhich also vvas so much the greater, because that vvith his excellency of birth and person, and perfection of all gentlemanly behaiour, vvas ioynded true godlinesse, and the feare of God; vvhich of it selfe is of such force, as it is able euen to honour him, vvho vvanteth these vworldly ornaments, and outward perfecti-
 ons. How much therefore did it magnifie him, vvho had it in so great measure, and accompanied vvith so many true complements of Gentry and honour? By all vvich it came to passe that so many parts of the chiefest excellencies meeting in that one man, made him to shine aboue other the members of the Church, euen as the Moone amongst the Stars. So that the *Italian* Church, though but little of it selfe; yet by the vertues and worthinesse of this one noble Gentleman, seemed worthy to be compared vvith the vvhole Church of *Genewa*. And as he was a credit and honour vnto that Church, so was hee againe most honorably esteemed of that Church: yea, not onely of that Church, but of the vvhole Church and State of *Genewa*: for not one Senator nor Magistrate of the Citie, not one of the Preachers and Ministers of the Church was to be found, which had not alwayes in their mouthes, the commendation of noble *Galea-*
cus: yea, he was honoured and highly esteemed of by them

His humilitie
& lowly minde.

Euidences of
Nobilitie shi-
ning in his acti-
ons and beha-
uiours.

How greatly
hee was este-
med in *Genewa*.

They still called him by the title of Marquesse.

Hee was alwayes visited by strangers, and travellers, especially Princes and Noblemen.

all, and it was hard to say whether hee was more loued, or admired amongst them. In a word, hee was loued of all men, lookt at of all men, spoken of by all magnified and extolled, yea, wondred at of all men; and though hee knew not many himselfe, yet all men laboured to know him. No publike meeting was appointed, no solemne feast was made, where- to this our *Galeacius* was not most solemnely called: yea, euery man was desirous of him, and happy vvas hee that might haue his company: yea, they thought their meetings graced, and their houses honoured with his presence; and in all assemblies the chiefest and highest roome vvas offred him: yea, was thrust vpon him, though he nothing at all respected it. And although hee refused the name and title of Marquesse; because, he said, the Emperour had cut off his succession, and deprived him of that honour because of his Religion; notwithstanding, doe what he could, he was called by no other name all his life long, and that not by some few his friends and fauorites, but by all sorts of men, euen strangers themselves, and such as were not of his Religion. For all men thinking that he had iniury to be deprived of his lawfull succession; therefore though they could not giue him the liuing and estate, yet they gaue him all they could, that is, the name and title. Such were his noble and gentlemanly qualities (besides his christian vertues) that they wonne the loue and liking of all men; and caused them to honour him farre aboue that he desired or cared for: yea, euery one laboured to shew any seruice or to performe any durie of loue and kindnesse towards him: nay, strangers themselves were desirous to see him, and were drawne into an admiration of him: insomuch as whensoever any of the Nobilitie or Princes of Christendom, especially of *Italy*, did trauell to see forraine nations, & for the most part taking *Genewa* in their way (which place generally all travellers haue a great desire to see) they would by no meanes omit to see and visit *Galeacius*. Thus did *Francis* and *Alphonfus* the yong Dukes of *Ferrara*: *Oclanius* the Prince of *Sclerum*: and thus did *Fernesius* the duke of *Parma*, & diuers other: who in their trauell comming

comming to *Genena*, entertained him in all the complements of courtesie and of honour, no lesse then if hee had beene at *Naples* in his former glory; or if hee had still beene a courtier in the Emperours Court, as heretofore hee had beene. In a word, no Noble man, no Embassadour, no great Scholler, no man of note, of any forraine nation, came that way, but presently they vsed meanes to haue a sight of this noble Marquesse; and for the most part desired to haue some company and conference with him: so that he was resorted vnto continually by men of all sorts, as though he had not beene a priuate man, keeping a meane estate, and dwelling in a little house, but rather as though hee had beene a great Prince in the Court, or one neere in place to the Emperour himselfe. But though all men desired his acquaintance and company, and hee againe was not curious in that point, but courteous to all, as occasion was offered: yet for the most part, his most familiar conuersation was with the men of his owne nation: namely, with his countrymen the *Italians*, of whom there was a flourishing Church at *Genena*, at the same time; and which also flourished the better by his meanes, as heretofore hath been declared. Amongst whom though he behaued himselfe, it is doubtfull whether more ciuilly, or more humbly; yet for that hee was honoured of them all, and vsed more like a Lord then a priuate man: which although hee in euery respect deserued, yet by no meanes desired. And so besides all his worthy and excellent parts, his humble minde and friendly conuersation made him more honourable. And to speake but truth of him, out of all question he was not onely a good Christian, but (which is not alwayes scene) a perfect and an absolute man: yea, a man can hardly name any of those good parts and amiable qualities, which for the most part, doe winne a man loue in the world; which were not to be found in this noble Gentleman. For besides his noble birth and Princely education, his Religion, and true feare of God, he was also humble minded, affable, courteous and friendly to all men: he was wise, discrete, of good conceit, and of an excellent speech and

His company
and conuersa-
tion.

His courtesie
and affabilitie.

His rare per-
fections.

His eloquence
and abilitie of
speech.

His mildnesse
to his inferiours.

His charitie to
the poore.

His good
workes and
charitable
deedes.

discourse. It would haue delighted a man to haue heard him speake; for as his memory was exceeding good, so his naturall eloquence, his smooth stile, his easie, quiet and seemely deliuey, made his speech to be greatly commended of all that heard him. A man would haue wondred to haue seene how many, euen of the best sort, would haue labored to haue beene in his company, and as it were haue catcht vp and eaten his words from his mouth, when it pleased him to discourse of some of those exploits and aduentures, which had fallen within the compasse of his owne knowledge: as of the Emperour *Charles* the first his voyage into *Prouence*, and of his warres which he waged in *Gelaerland*, against the Duke of *Cleue*, and of many other great affaires and speciall imployments. Neyther was he onely a fit companion for Gentlemen and men of estate, but such was the mildnesse of his nature and disposition, that he was also kinde and courteous to men of lower place, and most of all to the poore, amongst whom, if they were godly and honest, he would conuerse as familiarly, as with his equals, or with men of greater place. He was also of a free and liberall hart, no poore or distressed man did euer require his assistance, or craue his helpe; but presently he would reach vnto them his helping hand, and relieue them by all meanes hee could; yea, the want of his former wealth, and losse of his Marquesdom, did neuer grieue him, but when he had not wherewithall to exercise his charitie towards the poore soules of God: it was his ioy and delight to be lending and giuing to those that wanted, and in that respect onely he often wished himselfe as great a man in *Geneua* as he was in *Italy*: but to his power and abilitie his good workes did far exceede the proud and pharisaicall Papists, who glory in their workes, and will be saued by them. Prisoners, and men in danger, did often feeble his bounty: he omitted not to visite his sicke brethren, and that most diligently: such as were poore hee relieved; yea, the richest and learnedst of all, did thinke themselues in their sickneses happy to haue him with them; his presence and company, but especially his talke and Christian exhortations were so comfortable

comfortable vnto them. His ordinary exercises were these; every day he repaired to the Church, and heard diuine Seruice, and missed not to be present at Prayers with the congregation; especially he neuer omitted to heare the sermons and the word preached, which he did alwayes with wonderfull deuotion and reuerence to the Word of God: for hee iudged and esteemed that the true happinesse of a man, and the onely sweet and pleasant life consisted in liuing holily, in walking in Gods wayes, in meeting with Satrans temptations, in bridling the corruptions of his nature, and in seruing God truly and sincerely, without hypocrisie: vnto all which steps of happinesse hee thought hee could neuer attaine, but by the preaching of the word, whereunto he also adioyned a daily course of reading the Scriptures; thus labouring out of the Scriptures to lay the foundation of his owne saluation, which he applyed to the profit and comfort, not of himselfe alone, but of many others with him.

His ordinary exercises of religion, publike and priuate.

Besides all this, for the loue hee bare vnto the Church, and the desire he had to doe all good he could, he tooke vpon him the office of an Elder in the Church: the duty whereof he supplied daily, carefully obseruing and inquiring into the manners and liues of professors; allowing and encouraging the good, and censuring the offenders, which hee did with great care and conscience, lest that scandals and offences might arise in the Church, whereby eyther the quiet and good estate of the Church at home might be disturbed, or the enemy might haue occasion to slander the profession of Religion. Neyther stayed he here, but besides this publike care and labour, he also was daily well occupied in more priuate matters: for where euer he saw, obserued, or heard of any dissensions, sutes in Law, or controuersies amongst Christian neighbours, he was exceeding carefull to end and compasse them; and for that end as he had a ripe wit, and a good conceit and deepe insight, so hee would imploy them all to the finding out the truth and state of the cause; and hauing found it, he would vse all his authoritie; yea, he would make himselfe beholden to men, on condition they would yeeld

His particular and personall calling.

His courage and iustice.

His loue of peace, and continuall ending of contentions, and setting men at vnitie that were at variance.

yeeld one to another, and liue in peace. In a word, his whole course of life sauoured of grace, and did shew him to be a sanctified man; yet doubtesse hee thought himselfe borne not for himselfe, but for God, and for the Church; and hee thought no time so well spent, nor any businell so vvell dispatcht, as that vvherein, not any priuate gaine, or pleasure to himselfe was sought or obtained, but onely Gods glory aduanced, his Church edified, Religion maintained, and the good worke of Gods grace confirmed in himselfe & others.

CHAP. XXVII.

Being aged, he falleth into a long and languishing sicknesse.

ANd thus he liued at *Genesa* many yeeres, full of ioy and quietnesse, comfort, and contentment: farre from all vworldly ambition, and as it were forgetting what hee vvas, and vvhath he was borne to in this vworld, onely respecting what he was to inherit in the world to come, and as hee had begunne, so he continued in a loathing and detestation of all Popish superstition and impieties. But with this great quietnesse of minde and conscience there wanted not some outward and corporall vexations: for after his long peace, new afflictions and stormes came vpon him, whereby the Almighty vwould yet better try him, and make his faith, his hope, his patience and perseuerance to shine more gloriously, that so afterward he might receiue a more excellent reward, and a more glorious crowne. For first of all hee fell sicke of a grieuous, doubtfull and dangerous disease, which had bred vpon him by abundance of rheume, wherby he became so short winded that he could hardly draw his breath; by force of such weaknesse hee was exceedingly tormented night and day: for the good gentleman vvas constrained to sit vp vvhole nights together, and vvas faine to be removed from roome to roome, and from one place to another, to see if by any meanes hee might take some sleepe, which by the vehemency of his disease, vvas almost quite gone,

gone from him. This disease had growen vpon him by reason of his many and long fore iourneyes, which he had taken by sea and by land, for his conscience sake: and of the great distempers and alterations of the state of his body, which for his soules sake he had vndergone

CHAP. XXVIII.

A new temptation assaults him: a Iesuite is sent from his friends in Italy to reclaime him, by offering him great summes of money, and to make his yonger sonne a Cardinall: but he valiantly scorneth it all, and sends him backe with shame.

BVt this languishing sicknesse did not so much afflict his weake and aged body, as Satan laboured by another deuice, and a new temptation to trouble and vex his righteous soule. For it came to passe that about the same time, when this disease had seized vpon him, there came to *Genewa* out of *Italy* a nephew of his, the naturall sonne of his owne sister, with letters to him from his former wife *Victoria* the Marchionesse, as also from his eldest sonne the yong *Marquesse*: vnto which letters this yong gentleman, being also a scholler, added many words of his owne, to little purpose; labouring to perswade and allure him with much and vaine babling, that now at the last he would acknowledge his error, and returne home againe to his own country to his former Religion, and to his ancient inheritance, that goodly *Marquessdome*. The principall cause both of their writing, and his comming so farre, was this: because that if he would now at last returne againe, hereby hee said, that out of all doubt he might aduance his yongest sonne *Charles*, either to the Princely state of a Cardinall, or at least to be some great Bishop. For, saith he, whereas your sonne is now admitted into holy orders, and is (for his great friends and alliance, and for his speciall towardnes) in possibilitie of so great preferment, your pertinacy and obstinate peruersenes,

in following and defending a new found and vpstart Religion; and condemned (as he said) by all the great estates of *Italy*, is the very onely hinderance of your sonnes preferment. These kinde of newes how highly they offended the holy and Christian soule of this thrice noble *Galeacius*, who from his heart abhorred, and in his soule detested those vaine, and vngodly, and prophane dignities in the Popish Church, I leaue it to be iudged by the Christian Reader. And therefore hauing with much griefe of minde heard thus much of this vnsauoury and vnpleasant message, and not able longer to forbear, he first of all tooke the letters, and before his face that brought them threw them into the fire; and then briefly, but grauely, wisely, and zealously, he shaped him his answer by word of mouth: thinking so bad and base a message vnworthy the time and labour of vwriting. And first of all he told him, that there could not haue come to him more heauie and vnwelcome newes of his son then these; that he was to blinde a Papist, that for the hope of this worldly aduancement, hee would venture the ruine and subuersion of his soule: and bad him tell his sonne that hee would hinder him in that vngodly course by all meanes he could: and he said, he knew not whether it more grieued him to see the vanity of his sonnes proceeding, then it reioyced him that it lay in his power any wayes to hinder him in the same: Yea, saith he, know thou, and let that my seduced sonne know, that you could haue vsed scarce any argument vnto me so forcible to make me persist in my Religion, and to detest Popery, as this; that in so doing, I may hinder my sonne from the abominable dignities of the Popish Church: and therefore, saith hee, returne my sonne this answer; that in stead of helping him to these preferments, I will pray for euer to the Lord for him, who is the Father of his soule and mine, that he would open his eyes to see the truth, and that he may haue grace after the example of me his father, to see the horrible superstitious Idolatries and impieties of Popery, and seeing them, to abhorre and detest them: and renouncing the vanities of all worldly pompe

pompe and honor, to direct his foot-steps to the Lord, and embrace his holy truth, and yeeld his soule and conscience obedient to the heauenly calling, and so become the seruant and childe of the most high God: whereby he may aspire and attaine to the true and highest dignity; which is to enioy the fauour and comfortable presence of God, and his holy grace: to loue God, and to be loued of him; and so at last to be aduanced to that heauenly and eternall glory, which is prepared for them, who in this world do forsake themselves and their owne desires, that they may in true holines serue the Lord. With these and such like holy speeches, he answered the disholy and dishonest demand of this carnall Papist. But for all that, this importunate and vnreasonable Iesuite (for he was of that sect) ceased not to be troublesome to this noble and holy Gentleman; still vrging him with fond and friuolous reasons, and pressing him vvith ridiculous arguments: as this especially for one; he promised him a huge summe of money, if he would returne home: which saith he, lies ready at Lyons for you, and the Brokers and Exchangers there, are prepared to pay it: and hee further, assured him, that if he would come againe into *Italy*, they had procured him liberty of his conscience and Religion at *Turing*: and there also (he said) he should finde a great summe of money ready for him. But when this importunate fellow presumed to presse the good conscience of this resolute Gentleman, with such base arguments, and began to weigh Religion in a paire of gold weights; then the noble heart of this holy Christian, could not but shew it selfe moued and therefore in a holy zeale and ardent loue of his Sauour Christ Iesus, hee cried out, *Let their money perish with them, who esteeme all the gold in the world worth one dayes societie with Iesus Christ, and his holy Spirit*: and cursed, saith hee, be that Religion for euer, which shall wed men to the world, and diuorce them from God. Goe home therefore, saith noble *Galeacius*, take away thy siluer againe, and make much of that drolle of the earth, together with your dregges of Popery, locke them vptogether in the chest of your hearrs.

And as for me, know it, that my Lord and Sauour Christ, hath made me enamored of farre more precious iewels and durable riches : but the heauenly constancie of this holy man, droue this frantike Papist from his bias, into an extreme choller; for he according to the nature of his Popes holy religion, thought that when all arguments had failed, yet money would haue won him, and therefore seeing him so highly to scorne, and so disdainfully to contemne so great offers, he thought it very strange; and therefore seeing all his labor lost, and his best hold proue so weake, he fell from mony to meere madnes; and forgetting himselfe, and his duty, brake out into ill words, and reprochful termes. But when the Magistrate was informed of it, and saw that this arrogant Papist durst so far abuse the patience of so honorable a man, therefore by their authority they forbad him the city (as the manner of that place is in such cases) and so this newes-bringer had his passport to be packing, and to goe home and count his siluer, and there to brag of his good successe; for he now could say by good experience, that so much money as was enough to lead an hundred Popish Friers to and fro whither a man would, like Beares by the nose, could not touch the conscience of one Protestant, much lesse make him a Papist.

C H A P. XXIX.

Being deliuered from the importunitie of the Iesuit : not long after, came a Monke, nimble witted and learned, a kinsman of his owne, who had a strong conceit that he could haue reclaimed him : but he came too late, the Marquesse being dead before he came.

ANd thus it pleased God to deliuer this sicke gentleman from this troublesome tempter, and this messenger of Satan which came to haue buffered him; but he buffered, yea and vanquished him, and Satan in him; & he might report at home, that he found the Marquesse sick in body, but whole in mind, yea, that he neuer saw in al his life so resolu'd a conscience, and so couragious a minde in so weake a body. And thus

thus the Lord doubtlesse did in mercy to him, that being free from this disquiet companion, hee might with more comfort and lesse grieve beare the burden of his sicknesse, which now grew vpon him more and more, and left him not till it made him leaue the world, and till it had translated him from this his pilgrimage to his eternall rest; and till it had made him of a poore Marquesse vpon earth, a glorious king in heauen. Whose death as it was wonderfully lamented of the whole Church, for the vnrecoverable losse they had of him; so it was a mercifull blessing, and a welcome messenger of God to him: for it freed and deliuered him from many stormes of new temptations which the Diuell was raising against him: for within a short time after his death, there came to *Genewa*, a certaine Monke, a good scholler, a Gentleman by birth, and neere akinne to *Galeacius*; who being puffed vp with Monkish pride, and a conceit of his owne abilitie for such an enterprize, thought so farre to haue preuailed with *Galeacius* by his nimble wit and eloquent tongue, as to haue perswaded him now at the last, eyther to haue relinquished his Religion, or at least, to haue left *Genewa* and to haue returned into *Italy*, (where his vncle had beene lately Pope) that so by his presence and countenance, and the help of his great friends, (which he had both in the Popes & the Emperours Court,) his children might be in more possibilitie of those high dignities, and great places in the world, which they and their other friends aimed at: and for the attainment whereof, nothing so much hindered them, as their Fathers Religion and course of life. But here turned home a proud foole as hee came, and ashamed of his proud and insolent spirit which perswaded him by his vaine babling, hee could haue overcome him, whom he found, when he came to *Genewa*, to haue overcome the world and all spirituall enemies, and now to betriumphing in the glory of Heauen. And so leauing him, and all other his Popish carnall kindred, gnashing their teeth for anger to see his admirable constancy; let vs returne againe to our sicke Gentleman, whose end now hastning on, will also hasten an end of this strange Story.

HIS long and languishing sicknesse grew and increased vpon him in such measure, as his paine was most grievous; but hee bare it with an heroicall and heauenly courage: so that it might manifestly appeare that euen the Lord from heauen did lend him strength; and as the torments and pangs of the disease increased, so his faith and patience, and all heauenly vertues shone in him more and more: so that it was most true of him which the Apostle saith; *as the outward man perished, so the inward man was renued daily*. His body pined away, but his minde & soule grew from strength to strength: and as a by-stander feeles not the paines of him that is tormented or racked before his eyes, so his soule and minde stood as it were a farre off, beholding the paines and vexations of the body, and being vntoucht it selfe, did as it were laugh at Satan, sinne, death and damnation; who by all their ioynt power, could doe no more, but onely to vexe & racke this poore carkase with bodily diseases, but were not able to touch the soule, to vexe the mind, or wound the conscience. If any man aske the reason why his minde & conscience were so quiet in this so great torment of the body: the reason was, for that his minde was imployed in holy meditations, as of the singular loue of God his Father vnto him in Christ Iesus; wherby he assured himselfe vndoubtedly of saluation, of the manifold holy graces, wherwith God had adorned him: by the force whereof, he said, he had borne off so many buffets of Satan, had passed so many pikes of troubles, and come away conquerer in so many fearefull fights, as had opposed themselves against him in his conuersion: these gifts & graces of God he weighed with the crosses of his sicknes, and found them far heauier; and he compared these momentany and light afflictions, with that exceeding and eternall waight of glory, which, he said, he knew was laid vp for him in heauen. These and such like meditations cheered vp his spirit more then the force of his sicknes could appall him.

But aboue all things he felt vnspeakable comfort & sweetnesses

nes in his prayers to the Lord; which he poured out most feruently, and with a zealous and faithfull heart: and would often say, that in the midst of his prayers, his soule seemed to him to be euen rauished out of himselfe, & to tast of the blessed ioyes of heauen. So that the saying of the blessed Apostle was verified in him, *as the sufferings of Christ abounded in us, so consolation by Christ abounded much more.* In his sicknes he wanted no helpe of the Physitian, for they came to him out of all parts of the citie: and willingly did they all do their diligence about his body, whose soule they knew had Christ Iesus to be the Physitian for it. His friends also continually visited him, who were of the chiefe men in the citie, & they were all welcome to him rich and poore; and it is hard to say whether he receiued more comfort by them, or they more spirituall edification by him; his speeches and behauiours were so full of patience, and so well seasoned with all grace. All his friends performed to him what duty soeuer was in their power, but especially his worthy wife did then shew her selfe most louing and loyall, for she was neuer from about him, and saw that he wanted nothing which the world could yeeld for the recouery of his health: but all was in vaine, for the time of his dissolution was at hand, and he had runne the royall race of a most holy Christian life; and now nothing remained but a blessed death. Hee might say as the Apostle did with much ioy of heart: *I haue run my race, I haue finished my course, I haue kept the faith: from henceforth is laid up for me a crowne of righteousness, which Christ the righteous Iudge will giue to me, and to all such as waite for his appearing.*

After few dayes the violence of his sicknes was such, as it ouercame all power of physicke; so that it was manifest, that that blessed houre approched, wherein the Lord had appointed to accomplish his owne good worke in him; therefore he sequestred himselfe altogether from any more care of his body, and from all vvorldly cogitations; hee renounced the world and all in it; hee tooke his farewell of his wife, and all his Christian friends, and said, hee should lead them the way to heauen. Hee fixed all his thoughts vpon his soule, and
soule

soule and all he fixed on the Lord in heaven: and cryed to Christ Iesus, that as he had sought him all his life, so he would now receiue him, and acknowledge him for his owne. And thus as all his friends sat about him, and as the Preachers and Ministers were occupied in holy prayers, and reading of the Scriptures, and applying to him the heavenly consolations of Gods word, in the performance of these exercises, he ended his dayes, wherein he had taken delight all his life long: and as he reioyced to haue them in this life, so it pleased the Lord that he should haue them at his death. And so in the midst of all his friends, in the presence of the Ministers, euen in the sight of them all, he peaceably and quietly yeelded vp his spirit, and rendred his soule into the hands of his mercifull God and faithfull Creator, of whom he had receiued it; who immediately by the ministry of his holy Angels receiuing it at his hands, and washing it pure in the bloud of Iesus Christ, crowned it with the crowne of eternall and heavenly happines. And thus this holy man was translated from a noble man on earth, to be a noble Saint in heaven; & of a Marquesse on earth in bare name and title, hee was aduanced to be a glorious and triumphing King in heaven: where he now raignes in glory with that God whom he so faithfully serued on earth. That God and mercifull Father grant that all wee that reade this admirable story, may be allured to take vpon vs the same most holy profession, that this thrice noble Marquesse did; and may renounce and cast off what euer in this world we see doth hinder vs from the holy fellowship of Christ Iesus; and strengthen vs that wee may be faithfull to the end: and so wee may attaine the crowne of life in that glory, where this noble *Galeacius*, and all the heavenly host of Gods Saints doe wait for vs, *Amen*. This was his life, this was his end: let thy life be like his, and thy hart walke in the same way; then shall thy soule dye his death, and thy latter end shall be like his.

O Lord how glorious art thou in thy Saints?

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